THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

Lines

On the Death of the late COLONEL FISH.

A good soldier. 2 *Tim.* ii. 3.

SOLDIER farewell! thy warfare done,
The battle fought, the vict'ry won,
And all thy conflicts o'er!
The subtle tempter in array
Could not retard thy steady way
To Canaan's peaceful shore.

Yes, gallant soldier, all that host,
Encumb'ring still the Christan most,
Have been compell'd to yield!
And, "clad in panoply complete
Of heavenly temper," just and meek,
Thy *virtues* won the field.

Soldier! in thine *early* days,
Thy country's good, thy country's praise
Engross'd thine ardent mind;
Duty and honor mark'd thy youth,
Martial'd by principle and truth,
Brave—affable—and kind.

Veteran! for thy *later* years
A more unfading wreath appears;
CHRIST's faithful soldier thou!
And may "the crown immortal" be
The trophy of thy victory,
And *ever* grace thy brow.

Then, faithful soldier, fare thee well!
Thy mem'ry in our hearts shall dwell,
Most fondly cherish'd there—
Thy life and converse if we scan,
True love to GOD, and love to man
Adorn thy passport fair. FANNY.

July, 1833.

BIOGRAPHY.

From the Presbyterian.

To those who are accustomed to think that no efforts were made, two hundred years ago, for the spread of the Gospel, we recommend the following notices. Let us not disparage our fathers, even when we rejoice in the greater zeal of modern days.

THE LIFE OF THOMAS GOUGE.

BY ARCHBISHOP TILLOTSON.

THOMAS GOUGE was born at Bow, near Stratford, in the county of Middlesex, the 19th day of September, 1605. He was bred at Eton school, and from thence chosen to King's College in Cambridge, being about twenty years of age, in the year 1626. After he had finished the course of his studies, and taken his degrees, he left the University and his fellowship, being presented to the living of Colsden, near Croydon, in Surrey, where he continued about two or three years; and from thence was removed to St. Sepulchre's, in London, in the year 1638, and the year after, thinking fit to change his condition, matched into a very worthy and ancient family, marrying one of the daughters of Sir Robert Darcy.

Mr. Gouge's labors and charity as a Pastor.—Being thus settled in this large and populous parish, he did, with great solicitude and pains, discharge all the parts of a vigilant and faithful minister, for about the space of twenty-four years. For beside his constant and weekly labor of preaching, he was very diligent and charitable in visiting the sick, and ministering, not only spiritual counsels and comfort to them, but likewise liberal relief to the wants and necessities of those that were poor and destitute of means to help themselves in that condition. He did also every morning throughout the year catechise in the church, especially the poorer sort, who were generally most ignorant; and to encourage them to come thither to be instructed by him, he did once a week distribute money among them, not upon a certain day, but changing it on purpose as he thought good, that he might thereby oblige them to be constantly present; these were chiefly the more aged poor, who being past labor had leisure enough to attend upon this exercise. As for the other sort of poor who were able to work for their living, he set them at work upon his own charge, buying flax and hemp for them to spin, and what they spun he took off their hands, paying them for their work, and then got it wrought into cloth, and sold it as he could, chiefly among his friends, himself bearing the whole loss. And this was a wise and well-chosen way of charity, and in the good effect of it a much greater charity than if he had given these very persons freely and for nothing so much as they earned by their work; because by these means he took many off from begging, and thereby rescued them at once from two of the most dangerous temptations of this world, idleness and poverty; and by degrees reclaimed them to a virtuous and industrious course of life, which enabled them afterward to live without being beholden to the charity of others.

His modesty and humility.—He particularly excelled in the more peculiar virtues of conversation, in modesty, humility, meekness, cheerfulness, and in kindness and charity toward all men. So great was his modesty, that it never appeared, either by word or action, that he put any value upon himself. This I have often observed in him, that the charities which were procured chiefly by his application and industry, when he had occasion to give an account of them, he would rather impute to any one who had but the least hand and part in the obtaining of them, than assume any thing of it to himself. Another instance of his modesty was, that when he had quitted his living at St. Sepulchre's upon some dissatisfaction about the terms of conformity, he willingly forbore preaching, saying there was no need of him here in London where there were so many worthy ministers, and that he thought he might do as much or more good in another way which could give no offence. Only in the latter years of his life, being better satisfied in some things he had doubted of before, he had license from some of the bishops to preach in Wales in his progress; which he was the more willing to do, because in some places he saw great need of it, and he thought he might do it with greater advantage among the poor people, who were the more likely to regard his instructions, being recommended by his great charity so well known to them, and of which they had so long had the experience and benefit. But where there was no such need, he was very well contented to hear others persuade men to goodness and to practise it himself.

His meekness and cheerfulness.—He was clothed with humility, and had in a most eminent degree that "ornament of a meek and quiet spirit (which St. Peter says) is in the sight of GOD of so great price:" so that there was not the least appearance either of pride or passion in any of his words or actions. He was not only free from anger and bitterness, but from all affected gravity and moroseness. His conversation was affable and pleasant; he had a wonderful serenity of mind and evenness of temper, visible in his very countenance; he was hardly ever merry, but never melancholy or sad; and for any thing I could discern, after a long and intimate acquaintance with him, he was upon all occasions and accidents perpetually the same; always cheerful and always kind; of a disposition ready to embrace and oblige all men; allowing others to differ from him even in opinions that were very dear to him; and provided men did but fear GOD and work righteousness, he loved them heartily, how distant soever from him in judgment about things less necessary; in all which he is very worthy to be a pattern for men of all persuasions whatsoever.

His indefatigable beneficence.—But that virtue which of all others shone brightest in him, and was his most proper and peculiar character, was his cheerful and unwearied diligence in acts of pious charity. In this he left far behind him all that I ever knew, and as I said before, had a singular sagacity and prudence in devising the most effectual ways of doing good, and in managing and disposing his charity to the best purposes, and to the greatest extent; always, if it were possible, making it to serve some end of piety and religion, as the instructions of poor children in the principles of religion, and furnishing grown persons that were ignorant with the Bible and other good books, strictly obliging those to whom he gave them to a diligent reading of them, and when he had opportunity exacting of them an account how they had profited by them.

Thousands of books given away by him in Wales.—For about nine or ten years last past he did almost wholly apply his charity to Wales, because there he judged was most occasion for it. And because this was a very great work, he did not only lay out upon it whatever he could spare out of his own estate, but employed his whole time and pains to excite and engage the charity of others for his assistance in it.

And in this he had two excellent designs. One, to have poor children brought up to read and write, and to be carefully instructed in the principles of religion: the other to furnish persons of grown age, the poor especially, with the necessary helps and means of knowledge, as the Bible, and other books of piety and devotion, in their own language; to which end he procured the Church Catechism, the Practice of Piety, and that best of books, the Whole Duty of Man, beside several other pious and useful treatises, some of them to be translated into the Welch tongues, and great numbers of all of them to be printed and sent down to the chief towns in Wales, to be sold at easy rates to those that were able to buy them, and to be freely given to those that were not. And in both these designs, through the blessing of GOD upon his unwearied endeavors, he found very great success. For by the large and bountiful contributions which, chiefly by his industry and prudent application were obtained from charitable persons of all ranks and conditions, from the nobility and gentry of Wales and the neighboring counties, and several of that quality in and about London; from divers of the right reverend bishops and of the clergy; and from that perpetual fountain of charity, the city of London, led on and encouraged by the most bountiful example of the right honorable the Lord Mayor and the court of Aldermen; to all which he constantly added two-thirds of his own estate, which, as I have been credibly informed, was two hundred pounds a year; I say, by all these together there were every year eight hundred, sometimes a thousand poor children educated as I said before; and by this example several of the most considerable towns of Wales were excited to bring up at their own charge the like number of poor children in the like manner, and under his inspection and care.

Bible and Liturgy printed at his own cost.—He likewise gave very great numbers of the books above mentioned, both in the Welch and English tongues, to the poorer sort, so many as were unable to buy them and willing to read them. But which was the greatest work of all, and amounted indeed to a mighty charge, he procured a new and very fair impression of the Bible and Liturgy of the Church of England in the Welch tongue, (the former impression being spent, and hardly twenty of them to be had in all London,) to the number of eight thousand; one thousand whereof were freely given to the poor, and the rest sent to the principal cities and towns in Wales to be sold to the rich at very reasonable and low rates, viz. at four shillings a piece, well bound and clasped; which was much cheaper than any English Bible was ever sold that was of so fair a print and paper; a work of that charge that it was not likely to have been done any other way; and for which this age, and perhaps the next, will have great cause to thank GOD on his behalf.

His indifference to worldly things.—In these good works he employed all his time and care and pains, and his whole heart was in them; so that he was very little affected with any thing else, and seldom either minded or knew any thing of the strange occurrences of this troublesome and busy age, such as I think are hardly to be paralleled in any other. Or if he did mind them, he scarce ever spoke any thing about them.—For this was the business he laid to heart, and knowing it to be so much, and so certainly the will of his heavenly Father, it was his meat and drink to be doing of it; and the good success he had in it was a continual feast to him, and gave him a perpetual serenity both of mind and countenance. His great love and zeal for this work made all the pains and difficulties of it seem nothing to him; he would rise early and sit up late, and continued the same diligence and industry to the last, though he was in the three score and seventeenth year of his age. And that he might manage the distribution of this great charity with his own hands, and see the good effects of it with his own eyes, he always once, but usually twice a year, at his own charge, travelled over a great part of Wales, none of the best countries to travel in: but for the love of GOD and men he endured all that, together with the extremity of heat and cold, (which in their several seasons are both very great there,) not only with patience, but with pleasure.

His blessed death.—He died in the 77th year of his age, October 29th, 1681. It so pleased GOD that his death was very sudden; and so sudden, that in all probability he himself hardly perceived it when it happened, for he died in his sleep; so that we may say of him as it is said of David, "After he had served his generation according to the will of GOD, he fell asleep."

ECCLESIASTICAL.

DIRECTIONS,

For persons desirous to become Candidates for Holy Orders, and for those desiring Ordination as Deacons and Priests.

AGREEABLY to a resolution of the Standing Committee of the Diocese of New-York, the secretary publishes the following directions to be observed by those who wish to become candidates for holy Orders, and by those who wish to be ordained Deacons and Priests.

Directions for those wishing to become Candidates for Holy Orders.

Can. IX.—*Sec.* 1. A person wishing to become a candidate for holy Orders, must in the first instance give notice of his intention to the Bishop, or if there be no Bishop, to the Ecclesiastical authority, or to the President of the Standing Committee of the Diocese.

Sec. 2. He is then to apply to the Standing Committee for their recommendation of him to the Bishop, to be admitted as a candidate for Orders. To enable the Committee to act, he must lay before them, I. Evidence of his having made his intention known to the Bishop. II. A certificate to the following effect, unless the Standing Committee can certify the same facts of their own knowledge.

"*To the Standing Committee of the Diocese of New-York.*

(*Date.*)

"We, the subscribers, from a satisfactory knowlege of the character of A. B., do hereby testify our belief that he is pious, sober, and honest, that he is attached to the doctrines, discipline, and worship of the P. E. Church, and a communicant of the same: and in our opinion possesses such qualifications, as will render him apt and meet to exercise the ministry to the glory of GOD, and the edifying of the Church."

☞ The above certificate should be signed by one presbyter, and at least four respectable laymen of the P. E. Church.

It is not absolutely essential that the signers of the above should have a personal acquaintance with the applicant; but may act upon such knowledge of his character from other sources, as is satisfactory to them.

III. (*Sec.* 3.) A satisfactory diploma; or a certificate from the instructer or instructers of some approved literary institution, which certificate must state what have been his studies, and the extent of his improvement in them: or, a certificate, from two presbyters, appointed by the Ecclesiastical Authority of the Diocese to examine him; of his possessing such academical learning, as may enable him to enter advantageously on a course of theology.—Or, (*Sec.* 4.) When the person applying to be admitted a candidate wishes the knowledge of the Latin and Greek languages and other branches of learning, not strictly ecclesiastical, to be dispensed with, he must instead of the above-mentioned diploma or certificate, lay before the Standing Committee a testimonial signed by at least two presbyters of the Church, stating that in their opinion he possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence, with proper evidence that the Bishop, with the consent of a majority of the clerical members of the Standing Committee, has granted such dispensation. The Canons provide that this dispensation shall not be granted to any person under 27 years of age, and that no person shall be ordained under such a dispensation until he shall have attained 30 years of age; but as to the Hebrew language the power of dispensation rests with the Bishop alone, without reference to the age of the candidate. The Standing Committee may then sign a testimonial in behalf of the applicant, which he must produce to the Bishop, who (*Sec.* 6) may thereon admit him as a candidate for Orders: in which station he must remain three years before his ordination, unless the Bishop with the consent of the clerical members of the Standing Committee shall deem it expedient to ordain him after the expiration of a shorter period, not less than one year.*

Directions for Candidates for Holy Orders wishing to be ordained Deacons.

Canon XV.—(*Sec.* 2.) A candidate for holy Orders wishing to be ordained a Deacon, must lay before the Standing Committee a testimonial in the following words:

"*To the Standing Committee of the Diocese of New-York.*

"We, whose names are hereunder written, do testify from evidence satisfactory to us, that A. B., for the space of three years last past, hath lived piously, soberly, and honestly; and hath not, so far as we know or believe, written, taught, or held any thing contrary to the doctrine or discipline of the P. E. Church; and moreover we think him a person worthy to be admitted to the sacred Order of Deacon. In witness whereof, we have hereunto set our hands this —— day of ——, in the year of our LORD ——."

The above certificate is to be subscribed by the minister and vestry of the parish where the candidate resides, or by the vestry alone if the parish be vacant, (of which circumstance the Committee must be duly certified,) and must contain the names of at least a majority of all the wardens and vestrymen. The respective titles of the minister, wardens and vestrymen must be attached to their signatures. If there is no vestry where the candidate resides, the circumstance must be certified to the Committee, and then the testimonial must be signed by at least twelve respectable persons of the P. E. Church.

It is not absolutely essential that the signers of this testimonial should be personally acquainted with the candidate: they may act upon a satisfactory knowledge of his character from any other source.

The candidate must also lay before the Standing Committee a certificate in the following words:

"*To the Standing Committee of the Diocese of New-York.*

"I do hereby testify that A. B., for the space of three years last past, hath lived piously, soberly, and honestly: and hath not, so far as I know or believe, written, taught, or held any thing contrary to the doctrine or discipline of the P. E. Church; and moreover I think him a person worthy to be admitted to the sacred Order of Deacon. This testimonial is founded on my personal knowledge of the said A. B. for one year last past, and for the residue of the said time upon evidence that is satisfactory to me. In witness whereof, I have hereunto set my hand this —— day of ——, in the year of our LORD ——."

The above testimonial must be signed by at least one respectable presbyter of the P. E. Church in the United States. The Standing Committee may then sign the canonical recommendation to the Bishop for Orders: which the candidate is to exhibit to the Bishop.

Directions for Deacons wishing to be ordered Priests.

A Deacon wishing to be ordered a Priest must lay before the Standing Committee the same testimonials, subscribed in the same way, as those required of him on his application for ordination as a deacon; except (*Sec.* 5) that they may be so altered as to extend to such portion only of the three years preceding his application for Priest's Orders as has elapsed since his ordination as Deacon; and except also that if he be the minister of the parish, the testimonial of piety, good morals and orderly conduct shall be signed by the vestry alone. The Standing Committee may then give him the canonical recommendation for Orders; which he is to exhibit to the Bishop.

No person shall be ordained Priest, unless he shall produce to the Bishop a satisfactory certificate, from some church, parish or congregation, that he is engaged with them, and that they will receive him as their minister: or unless he be a missionary under the ecclesiastical authority of the Diocese to which he belongs; or in the employment of some missionary society recognised by the General Convention; or unless he be engaged as a professor, tutor, or instructer of youth in some college, academy, or other seminary of learning duly incorporated.*

Candidates for ordination as Priests or Deacons, are referred to the following further provisions.

Canon XV.—(*Sec.* 3.) If the candidate from peculiar circumstances not affecting his pious or moral character, shall be unable to procure testimonials from the minister and vestry of the parish where he resides, testimonials to the effect required may be received from at least twelve respectable members of the P. E. Church, and from at least one respectable presbyter who has been personally acquainted with the candidate for at least one year.

(*Sec.* 4.) A candidate recommended by the Standing Committee of any church destitute of a bishop, if he shall have resided for the greater part of the last three years within the Diocese of a Bishop, shall apply to such Bishop for ordination, and shall produce the usual testimonials, as well from the Standing Committee of the Diocese in which he has resided, as from the Committee of the Church in the Diocese for which he is to be ordained.

W. CREIGHTON,
Secretary Standing Committee.

* The Canons contain also the following provisions, which, however, have no relation to the testimonials. (*Sec.* 5.) "With this enumeration of qualifications, it ought to be made known to the candidate, that the Church expects of him, what can never be brought to the test of any outward standard,—an inward fear and worship of ALMIGHTY GOD: a love of religion and sensibility to its holy influence: a habit of devout affection: and in short, a cultivation of all those graces which are called in Scripture the fruits of the Spirit, and by which alone his sacred influence can be manifested."

(*Sec.* 9.) If a candidate shall not within three years after his admission, apply for his first and second examinations, or within five years for his third and fourth examinations, he shall in either case cease to be a candidate.

(*Sec.* 10.) Any person desirous to become a candidate for holy Orders, must apply to the Bishop or Ecclesiastical Authority of the Diocese in which he resides, unless they shall consent that the application be made in some other Diocese.

Candidates are not to change their canonical residence but for bona fide causes requiring the same, and to be judged of by the Bishop or Ecclesiastical Authority.

* *Canon* XXI.—(*Sec.* 1.) In the case of ordained ministers of other denominations, applying for Orders, the Standing Committee may receive testimonials of his piety, good morals, and orderly conduct, from twelve members of the denomination from which he came, having the confidence of the Committee, and also a testimonial to the same effect from at least one clergyman of the P. E. Church. In such cases the applicant must have been a communicant of the Church for at least six months, unless this be dispensed with by the Bishop, acting with the advice and consent of the clerical members of the Standing Committee.

(*Sec.* 3.) When any such ordained minister, not being a citizen of the United States who has been acknowledged as an ordained minister among any other denomination, shall apply for Orders, he must in addition to the required qualifications, produce satisfactory evidence to the Bishop, that he has resided within the United States at least one year previous to his application.

MISCELLANY.

UPON a time, when I was travelling at no great distance from home, I was overtaken by a man whose appearance was in some measure prepossessing, and whose ready address convinced me, that he was not reluctant to communicate his thoughts. It was only a few seconds after our conversation commenced, that he let me know how highly he had lately been gratified in hearing a controversial sermon on baptism, and requested me to give him my sense of the Greek word, *Baptizo*. From this, I understood that he knew me; and on inquiry I found him to be one, of whom I had frequently heard, and whose influence was all thrown into the opposite scale to religion. On ascertaining who he was, I observed to him that there were many words in the original Scriptures more important than *baptizo*, and more interesting both to him and me. Upon this the conversation took rather a different turn, and was substantially as follows.

At first he was not unwilling to be ranked among atheists. But on being a little pressed, he gave way, and without a blush took his stand on the mound of infidelity. He said, he had not always been an infidel. So far from this, he had for some time held a prominent office in an evangelical church; but was obliged to give up his office, and renounce his religious profession, that he might thus be consistent with former engagements, and act agreeably to the decisions of his judgment. He had received his first religious impressions under powerful preaching. The preacher assured him of his entire ability to serve GOD; and that the measure of his accountability was in exact correspondence with the degree of his ability; and, in his view, confuted those who represent GOD to be so unjust as to punish man for not doing the things which he is unable to do, without the assistance of a higher power. There was, very soon, a change in the whole train of his feelings, and he concluded that he had "got religion." He joined the Church; and from his strong attachment to the doctrines of his favorite preacher, he made the declaration, that if ever he should find a statement in Scripture, plainly indicating that man cannot perform any or all religious duties, without divine assistance, he would then abandon the inconsistent book, and leave the Church. He would consider it derogatory to the Deity to ascribe such a book to him. However, after being about six years in the Church, and holding office between four and five years, his attention was powerfully arrested by John vi. 44, "No man can come unto me, except the Father who hath sent me, draw him." Now, said he to himself, here is a plain declaration that cannot be got rid of, by any mode of reasoning, coming, too, from the pretended Saviour himself, when adapting himself to the capacities of an unlettered people. "I could as soon believe," said he, "that the book had no existence, as believe that these words were not spoken to teach us that man has not ability to serve GOD, till he be assisted by divine grace. This," added he, "destroyed my confidence in religion, and since that time I have been guided by my own mind, and have served GOD as well as I know how."

He then showed me the views he had of GOD, and to what extent he reckoned himself under obligations to him. At length I succeeded in convincing him that he must be condemned by his own rule of judgment. I next endeavored to convince him further, that his great preacher was likely a conceited metaphysician, and needed himself to be instructed in the elements of the Gospel; and that he, the person with whom I was conversing, had likely never been at a throne of grace yet; that he had all along been rejecting the doctrine of Scripture, respecting our fallen state and nature; and that if he had not been under the influence of fancy and prejudice, he never would have had what he esteemed his religious consolations. I then attempted to show him that we really are in the helpless state, which he had been taught to deny, and that the Gospel is entirely adapted to our condition. Before we parted he shed tears, and assured me he would on that day commence secret prayer on a principle very different from that on which he had ever previously performed it. I left the neighborhood a few weeks afterwards, and have not had an opportunity of knowing what has been his course of conduct subsequent to this interview.

Now, Sir, was not this man awakened from his slumbers by what is *popularly* denominated "revival preaching?" Is he not a specimen of a great portion of what are styled revival Christians? I have reason to believe that he was deficient in neither gifts nor zeal, though void of that humble faith, which comes to a throne of grace emptyhanded, and embraces the promises in all their number and extent, that the soul may be made willing and obedient, and that "GOD may be all in all." Is it not to be dreaded, that if our new doctrine and new measure Christians were only as intelligent, considerate, and decided, as this man, they would follow on in the same track, till they arrive at the same mournful point in their progress? A COUNTRY PASTOR.

Standard.

From the Christian Observer, for 1805.

LORD CHESTERFIELD's remarkable testimony to the wretched inanity of a worldly life has been repeatedly quoted: it is not, therefore, merely for its own sake that I propose to you to bring it forward once more. I offer it as the most suitable companion that imagination could conceive, to another picture of precisely the same subject, drawn by a no less masterly hand, but under the influence of as opposite feelings as could exist in a being of the same species.

The name of RICHARD BAXTER is, doubtless, known to all your serious readers. With natural powers of mind far superior to those of Lord Chesterfield he was not seduced by their splendor either to over-estimate or misapply them.—His truly great soul bowed low before his Saviour, and therefore he was enabled to rise high above the world. From a safe and happy eminence (the true *sapientum templa serena*) he looked down on the ways of men, and saw, at once, that "all was vanity and vexation of spirit." Like a pitying angel, therefore, he deplores and commiserates in others the delusions from which he himself was rescued. Lord Chesterfield laments the same delusions; but with the consciousness of being a victim to them, and without the least hope of any advantage from having discovered their wretched fallacy.

"It is," says Richard Baxter, "a dreaming and distracted world. They spend their days and cares for nothing; and are as serious in following a feather, and in the pursuit of that which they confess is vanity, and dying in their hands, as if indeed they knew it to be true felicity. They are like children, busy in hunting butterflies; or like boys at football, as eager in the pursuit, and in overturning one another, as if it were for their lives, or for some great desirable prize: liker to a heap of ants that gad about as busily and make as much ado for sticks and dust, as if they were about some magnificent work. Thus doth the vain deceived world lay out their thoughts and time upon impertinencies, and talk and walk like so many noctambulos in their sleep. They study, and care, and weep, and laugh, and labor, and fight, as men in a dream: and will hardly be persuaded but it is reality which they pursue, till death come and awake them. Like a stage-play, or a puppet-play, where all things seem to be what they are not, and all parties seem to do what they do not, and then depart, and are all disrobed and unmasked; such is the life of the most of this world who spend their days in a serious jesting, and in a busy doing nothing."—*The Reasons of the Christian Religion*, p. 244, 245.

Let us now hear the melancholy, but wonderfully concurrent, evidence of Lord Chesterfield.

"I have run," says he, "the silly rounds of business and pleasure, and I have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is in truth, very low; whereas, those who have not experienced, always overrate them. They only see their gay outside, and are dazzled with their glare. But I have been behind the scenes; I have seen all the coarse pullies and dirty ropes which exhibit and move the gaudy machine. I have seen and smelt the tallow-candles which illuminate the whole decoration, to the astonishment and admiration of an ignorant multitude. When I reflect back upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle and pleasure of the world had any reality; but I look upon all that has passed as one of those romantic dreams which opium commonly occasions, and I do by no means desire to repeat the nauseous dose for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No, for I really cannot help it. I bear it because I must bear it whether I will or no. And I think of nothing but killing time, now he is become mine enemy. It is my resolution to sleep in the carriage the remainder of the journey."

Permit me now, Sir, to illumine this deep darkness by a few cheering rays. Baxter and Lord Chesterfield have both represented a worldly life as a DREAM. Archbishop Leighton has enlarged upon the same image; but he ends the DREAM by a happier kind of awakening than Baxter has here referred to, or than Lord Chesterfield seems to have thought of. It may, indeed, be feared, that his lordship was still in his dream, and that what I am now going to transcribe, in order to introduce something of a pleasanter kind, too justly describes the utmost to which he had attained.

"All the days of sinful nature," says Leighton, "are dark night, in which there is no right discerning of spiritual things; and our heads are still full of new dreams which keep us sleeping. As in a dead sleep, our soul is bound up and drowned in flesh; a surcharge of the vapors of gross sensible things, that we glut ourselves withal; and the condition of our wisest thoughts,

in relation to our highest good, are nothing but dreams and reveries. A man will not readily think so while he is in them. We do not perceive the vanity of our dreams till we be awaked. Sometimes in a dream a man will have such a thought, that it is but a dream, yet doth he not thoroughly see the folly thereof, but goes on in it. A natural man may have sometimes a glance of such thoughts, that all these things he is either turmoiling or delighting in, are vanity, yet he awakes not, but raves on still in them; he shifts a little, turns on his bed as a door on its hinges, but turns not off; does not rise.

But the spiritual-minded Christian, that is indeed awake and looks back on his former thoughts and ways, O! how does he disdain himself and all his former high fancies that he was most pleased with, finding them dreams! O! what a fool, what a wretch was I, while my head was full of such stuff, building castles in the air, imagining and catching at such gains and such preferments and pleasures; and either they still running before me and I could not overtake them, or if I thought I did, what have I now, when I see what it is, and find that I have embraced a shadow? false hopes and fears and joys. *He thinks he hath eaten, and his soul is empty.* Isaiah xxix.

And you that will sleep on, may: but sure I am when you come to your death-bed, if possibly you awake then, you shall look back with sad regret upon whatsoever you most esteemed and gloried in under the sun. While they are coming toward you, they have some show; but as a dream that is past, when these gay things have flown by, then we see how vain they are. As that luxurious king caused to be painted on his tomb two fingers as sounding one upon another, with that word, *all is not worth so much. Non tanti est.*

I know not how men make a shift to satisfy themselves; but take a sober and awakened Christian, and set him in the midst of the best of all things that are here, his heart would burst with despair of satisfaction, were it not for a hope that he hath beyond all that this poor world either attains or is seeking after.

O! the blessed Gospel, revealing God in Christ and calling up sinners to communion with him, dispelling that black night of ignorance and accursed darkness, that otherwise had never ended, but passed on to an endless night of eternal misery! Says not Zacharias, with good reason in his song, (Luke i.) that it was *through the tender mercy of God, that this day-spring from on high did visit us?*"

I have thought, Mr. Editor, that these three passages, thus laid together, add materially to each other's instructiveness; and as I do not know that even any original composition could convey a more useful or more interesting lesson to your readers, than is contained in this triplet of quotations, (melancholy as one of them is in itself,) I have deemed it worth while to transcribe them, in order that you may insert them if you think proper. Amicus.

Dublin, Jan. 22.

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

1699. In March, a small number of eminent persons in the Church of England, formed "*The Society for Promoting Christian Knowledge.*" This is still in action, and denominated the Society at "Bartlett's Buildings," Holborn. This is a voluntary association, confined in its management to a few of the established Church. It arose out of the labors of Dr. Bray, and was stimulated by the operations of the other moral and religious associations of the day. Considering the growth of sin, as the consequence of the *ignorance* of Christian principles, this society intended a remedy by establishing catechetical (since called charity) *schools*, *parochial libraries*, and the general *diffusion of books* of piety and knowledge. Their schools soon became numerous in England and Wales. By the year 1741, children to the number of 40,000 were instructed in 1600 schools. The "Sunday Schools" and "National Education Society," were afterward associated in carrying on their designs. For the diffusion of religious books, their funds were at the beginning limited; even in 1736 amounting only to £450. More means were put at their disposal by the effect of a "circular" letter of the Bishop of London to his clergy, and between 1742 and 1753, two large editions of the *Welch* Bible (besides Testaments and Prayer books) were put in circulation. For *Ireland*, they early printed 6000 copies of the Liturgy, Church Catechism, with Lewis' exposition, and the "Elements of the Irish Language." But it was not till 1821, they put to press an edition of 4000 of the Irish Bible from Bishop Bedell's translation. The *Manks*, by the influence of bishops Wilson and Hildesley received the aid of the Society, and in 1763 the Bible, Liturgy, Lewis on the Catechism and Wilson on the Sacrament, were put to press. Since 1793, it has aided in furnishing the Bible and Liturgy in the *Gaelic*, *Danish*, *Swedish*, *Finnish*, *French*, *Italian*, *Portuguese*, *German*, *Arabic*, *Tamul and Telinga* (or Waringian) languages. In 1813–15 it provided the community with an English "Family Bible," accompanied with notes adapted to such a circle. To render it more engaging, beautiful engravings and maps were thrown in gratuitously, at the expense of a separate benefaction.

The Society early aided the cause of Missions. It established two clergymen on the *Scilly Islands* near home, and in Asia took under its patronage the Danish missionaries on the coast of *Coromandel*, and stretched its charities to *Malabar*. In 1740 it began to adopt a practice, since attended with great success, of supporting natives in the capacity of schoolmasters and catechists. It continued long a correspondence with the "University of Halle" (Saxony) to keep up its supply of missionaries. When the late Dr. Claudius Buchanan directed the attention of England to the formation of a permanent "Ecclesiastical establishment" for India, the Society co-operated in the plan, and when a "Missionary College" was founded at Calcutta, the Society contributed £5000. The plan of "Diocesan and District Committees" was adopted in 1810, for the purpose of enlisting the co-operation of every part of the kingdom, who should obtain members, collect donations, become agents for transmitting books, and in various ways accomplish the purposes of the Parent Society. This plan had been devised as early as 1699, but was not carried into effect till the lapse of a century. It has now been extended to India, and "Diocesan Committees" exist at Calcutta, Madras, Bombay, and Columbo. Each Committee (organized with a treasurer and secretary) meets once a quarter. In 1815, the number of Committees was 160, and in 1819 the Society enrolled 14,000 members, having a nett revenue of £55,939 8s. 8d., and annually distributing 2,500,000 Bibles, Testaments, and other books.

When in 1819 infidelity was quickened into new life by certain political influences, to neutralize the poison by casting sound reason into the mass, the Society at "Bartlett's Buildings" issued a larger amount of publications adapted to the condition of the public mind. A separate fund of £7000 was benevolently added to the expenditure. A shop was opened in Fleet Street, (not far from "the Temple of Reason,") and in a few months, near 4,000,000 of salutary Tracts were circulated. It has also done much in the way of "Parochial *lending* libraries," especially in Wales and the East Indies. Besides the regular income of the Society, valuable legacies have been given to aid their labors. Thus in 1819, "Clericus" bestowed £1000 to supply the army with Prayer books and Tracts. November 2d, 1824, were opened the New Rooms of the Society in *Lincoln's Inn Fields*, which are much more eligible than its former apartments in Holborn. Its Treasurer in 1814, was the Rev. Archd. Pott, —Secretary, Rev. Dr. Gaskin. After 30 years of service, the latter resigned his office in 1822.—*The Friend.*

SACRED MUSIC.

The pure and innocent enjoyment afforded by psalmody is no small recommendation. This has been too much restricted to public worship. The family circle is an appropriate sphere for the cultivation of this talent. And even the solitary believer finds it a solace, to breathe out his complaint to God, where no human ear is reached. This was the refreshment of Luther, after the perplexities of contest and the fire of temptation; this was the medicine of Milton, when shut out from the light of day. We are glad to cite also the testimony of Richard Baxter: "For myself," says he, "I confess that harmony and melody are the pleasure and elevation of my soul. I have made a psalm of praise in the holy assembly, the chief delightful exercise of my religion in my life, and have helped to bear down all the objections which I have heard against church music, and against the 149th and 150th psalms. It was not the least comfort that I had in the converse of my late dear wife, that our first exercise in the morning, and the last in bed at night, was a psalm of praise; till the hearing of others interrupted it. *Let them that favor not melody leave others to their different appetites, and be content to be so far strangers to these delights.*"—*Presbyterian.*

A GOOD EXAMPLE.

It is well known that in early life the celebrated orator, Patrick Henry, was an infidel. His opposition to Christianity, although not violent, was yet steady and continued, until that excellent little work, "Leslie on Deism," fell into his hands, and became the means of his conversion. He felt so grateful to the author, and was so thoroughly convinced of the irrefragability of his argument, that he ordered *five hundred copies* to be published at his own expense, and gratuitously distributed in the community. Is not this an example of true Christian zeal?—*Ep. Watchman.*

COMMUNICATIONS.

For the Churchman.

THEOLOGICAL SEMINARY.

During a short retirement from the noise and bustle of the city, the writer of this communication has been kindly favored by a friend with Professor McVickar's sermon preached for the benefit of the P. E. Theological Seminary, the Report of the Board of Trustees, and the publication of the Associate Alumni, with its Constitution and By-Laws, the attentive perusal of which has given rise to the following reflections, which he respectfully submits for insertion in the Churchman, as likely, probably, to bring the interests of this important institution more immediately before the eyes (and please God the hearts) of the members of our Church.

Professor McVickar in his admirable discourse, developes "the signs of the times" in which we live, "as an age of bold intellectual inquiry, an age of wild opinions and fanatic delusion; and of the fulfilment of prophecy." We take leave to abridge a few of the remarks in his own forcible language, which our own would but feebly express; "Never was it so true as now, that '*knowledge is power*,' since never were its dimensions half so extended. Now to make the gift of knowledge a blessing, it must be sanctified by religion, but to convert learning, religion must itself be learned.—It is obvious, therefore, that for such a generation, more learned pastors must be provided than sufficed for our less inquiring forefathers. As the shepherd must go before the flock at whatever pace they travel, so must the clergy be in advance of the laity, under the penalty of being despised as ignorant, or abandoned as incompetent teachers; and such is found to be the fact. —Though at all times it has been the duty of the Christian teacher to be prepared to give to every man that asked, 'a reason of the faith that is in him,' never was it so hard a task as now, to satisfy the querist; for the question is too often put, not in honest doubt, but in infidelity and scorn, and the doubter is knowing, and the infidel is learned, and the scorner is eloquent, and even the most ignorant caviller at revelation has his sophism and his answer, while the eager and half learned auditor of such discussions, (and by the road side we may now hear such questions argued as a century ago were confined to the closets of the learned,) those half learned judges, I say, are always ready to vote the truth a lie, as soon as its advocate is gravelled by objections which he has not learning to answer. What then is to be our security? Humanly speaking, this, and this alone, let the advocates of truth be more learned than those of error—let our clergy not only live down infidelity by pious lives, but also be able to preach it down by argument, and to shame it down by an exposure of its sophistry and ignorance—let them be able, like St. Paul, when met with the taunting challenge, 'What will this babbler say?' to meet the challengers on their own ground, and by an appeal to their own boasted altars of science and philosophy, to convict of ignorance those who come to sit as his judges.

Believe me then, my brethren, this is no age in which the Church may safely repose in the lap of ignorance. 'Can you discern the signs of the times?' Can ye not see that learning is an enemy, if not schooled into being an ally, and consequently that Churchmen may not without sin, *leave feeble that Seminary from which its most learned defenders are to come forth.*

But secondly, *The age in which we live is one of wild delusion.* Learned infidelity like a lowering cloud, may threaten storm, but ignorant fanaticism, like a lurid light in a cloudless sky, betokens more fearful convulsions, —but I need not dwell upon this picture, the question is, as to the remedy? I answer, sound and thorough scriptural knowledge in our clergy. This is the opponent fanaticism most dreads, and before which its spirit is ever forced to quail."

The eloquent professor refutes in the most forcible manner the vulgar and oft-repeated assertion that *clerical learning is unfavorable to clerical piety.* But for her irrefragable demonstrations, and to the contrary, we must refer to his learned discourse, which it is impossible to condense without injury, and merely conclude with his glowing appeal to Churchmen to give to the holy cause (of theological education) as God has prospered them, and in some proportion, if they can, to the great interests that are at stake.

We are happy to state that this appeal was not altogether in vain, although not as amply productive as it ought to have been.

The Report of the Board of Trustees, the most detailed and satisfactory of any that has yet appeared, elicits a few remarks which it is hoped will be kindly accepted, as they are liberally intended.

These remarks may be limited to the actual state of the Seminary, its wants, and the means of supplying them, and of extending the benefits of the institution to the growing demands of our Church, for laborers in the Lord's vineyard.

The whole number of students at the close of the last session was—In the senior class, 11; middle class, 14; junior class, 17—Total 42: of whom 11 of the senior class graduated, after receiving an honorable report of the Faculty on their proficiency in their studies; and we are happy to add, that there is every reason to hope and expect, that most of them will prove eminent ministers of our Church.

The Report of the Finance Committee, and the Treasurer's Account Current, are very satisfactory; although it is painful to add, that, with every possible economy, the expenses of the Seminary exceed the income arising from its funds somewhere about $1500, which it is hoped will be cheerfully supplied by collections and contributions; no extraordinary effort, when divided among so many benevolent individuals and congregations.

These annual appeals will ere long be rendered unnecessary, and the resources of the Seminary will become adequate to all its essential expenditures. The bequest of the late George Lorillard of $20,000, will fall due in 1837, four years after his decease; the more liberal bequest of the late Mr. Kohne, of Philadelphia, amounting to $100,000, will not lapse until after the demise of his widow, which in all probability may, according to the tables of annuities, not occur until 12 years hence, 1845. In the mean time, like other Theological Seminaries, which almost exclusively rely on voluntary donations and subscriptions, ours must depend on the benevolence of all classes of Churchmen, the superabundant wealthy more especially. But it is not always from this class that aid is proportionately afforded, so truly does Dr. Chalmers' maxim apply, "*that it is the pence of the many which does more good than the guineas of the few.*" The truth of this maxim is abundantly verified by the Methodists, especially those whose resourses arise from penny contributions, by which not only are their ministers and itinerants maintained, but they have been enabled to found three or four Colleges and Theological Seminaries, in various parts of the United States.

Without entering into any invidious comparisons with the superior liberality of other Christian denominations, suffice it to hope, that a more generous spirit is awakened among Churchmen, that will not suffer their Seminary to languish for want of adequate support. Possibly these deferred legacies may prove beneficial when aid is expected and derived from individual contributions. Mankind are apt to value most that which costs them something; when we give, we naturally inquire for what purpose?—and to take an interest in what costs something. For example, free seats, or private pews in church, for which are paid the first cost and the annual rent; these attach a congregation to its place of worship. We love to sit alongside of our family and children, to inherit the seats of our forefathers. The annual contributions therefore, to the support of the seminary, must excite attention and attachment, and concentrate the love and affection of all true Churchmen to the progress of an Institution, destined under God to send forth a pious and learned ministry.

(*To be continued.*)

For the Churchman.

SELFISHNESS, NO. III.

We have realized the truth that selfishness is among the most disgusting of human propensities, and entirely at variance with the Gospel; it is to be expected, therefore, that whatever displays its operation upon ourselves will meet with careful consideration. The remarks that follow aim only at illustrating a fact familiar to every thinking mind, and though they do not claim attention on account of their originality, they may deserve it for their tendency to bring to remembrance useful but neglected truths. Their province is self-knowledge, the most important yet least explored department of human science.

It is an unvarying law in both the physical and intellectual properties of man, that exercise promotes their growth. In the physical we have it exemplified in the superior strength of those who depend for sustenance upon their daily labor; and in the intellectual, in the characteristic acuteness of professional men. The arm of the blacksmith seems invariably to acquire much more than its proportion of strength, the eye of the engraver to double its optical properties. In shrewdness the merchant is beyond even comparison with the divine, while the latter is as much the superior in profundity of thought. Did we not know that the same is the case in our moral qualities, analogy would render such an inference entirely admissible. But strong as that argument is, its importance is greatly diminished when compared with the direct testimony we are enabled to produce. Individual experience affords ample evidence to every one who looks into his own mind, that the peculiarities of temper and disposition which have most been exercised, have obtained a corresponding degree of strength. Evidence of the same character is drawn from daily observation of the conduct of others. No truth is more manifest than that children acquire characters most deeply marked by the peculiarities which in their infancy were principally encouraged, while the propensities which ruled in manhood are generally found to differ only in their accumulated power, from those which governed in youth.

While we are ever ready to acknowledge these truths in respect to our better qualities, it too frequently happens that those which are most worthy of reprehension not only have not their increase but scarcely their existence recognised. Such is pre-eminently the case with selfishness. The man who is wholly ruled by it, is least conscious of its operation, while he over whom it has less power retains a proportionate knowledge of its force. Like its offspring-vice, intemperance, in its onward progress it deadens every principle and feeling that displays the least opposition to its advancement, and when at last it is enthroned in the kingdom it has desolated, its tyranny is too strong for noble emotions to resist. You have seen tears coursing each other down the cheeks of the lisping child while he beheld the misery of some unfortunate fellow being, you remarked how joyfully he denied himself some childish gratification that those miseries might be less, and you have seen too that same individual, when he professed to "have put off childish things," with heartless contempt spurning from his door the trembling, freezing hand of poverty-stricken old age. Now what in so short a period wrought such an entire change in his character? It was the growth of selfish inclinations that were cultivated in the nursery and subsequently set out in the field of active life. Had you told him in the earlier and more noble part of his existence what his future course would be, like Haman he would have indignantly exclaimed, "Is thy servant a dog that he should do this great thing?" The step between his character *then* and his character *now* was too wide to be taken at once, and the arch-deceiver of mankind led him gradually from the eminence on which he stood until he had descended far below the traces of true human dignity. His downward progress, like a revolution of the sun, although almost insensible, was inconceivably rapid. It is not hazarding too much to say, that could he impartially compare his present with his earlier condition of mind, whole worlds would be sacrificed, if he possessed them, to re-obtain his infantine purity. But he cannot accurately know himself as he is. Selfishness is so entirely identified with the man that he is as utterly incapable of thorough self-examination as the mirror is of self-reflection. Nothing short of the renovating grace of God can manifest to him his departure from the image of his Maker; and the operation of that is too successfully impeded by the disgusting trait it would most effectually disclose. Selfishness, it seems, like certain waters of which we read, retains the property of converting softer materials into stone, and therefore we find that the heart that is imbedded in it, parts gradually but surely with its fleshly and assumes an adamantine nature. This is an appalling truth, for in all probability there exists not a human being over whom selfishness has not some control. If its influence is so deadly, how important is it to watch that we be not surprised by its attacks. By the mere man of the world its approaches should be shunned, because it effectually poisons his sweetest enjoyments. By the Christian it should be avoided, both because of the alloy that it blends with earthly happiness, and its absolute variance with the character of God. By both, its nearer approach should be discountenanced because they are sinful and miserable enough under its partial control, and if its power is increased, they have only to look for an accumulation of evils. But how, it will be asked, is this potent adversary to be met in his encroachments? Determined resolution and careful watchfulness will do much, but the enemy cannot be overcome unless aid is sought and obtained from the source of all power, and "the Giver of every good and perfect gift:" with his assistance we can obtain an entire victory over our worst and basest propensities, and that we do not is only an evidence of our want of faith and perseverance.

If one should attempt to stop the leak of a fountain in any part of the stream which issues from it, he would justly be ridiculed; but if he should strive to direct the water into a channel where its injurious effects would be least, though he would not be so much commended as if he had remedied the evil at the source, he would be credited for some practical wisdom. And so they, who in view of the desolating and degrading effects of selfishness, endeavor to destroy its influence over *men*, deserve praise for their efforts; while they who make *children* the objects of their anxious attention, and endeavor to crush the pernicious propensity in the bud, should be lauded for both efforts and wisdom. Parents, guardians, and teachers of youth, to you is committed the training of immortal minds: unless our labors have been in vain, you are convinced that the subject of our animadversions is both ignoble in its nature and insidious in its approaches: either one of these qualities should be sufficient to excite your most anxious concerns: shall the individuals under your care be temporally injured and eternally lost? If you are indifferent to either of these results, make no effort to root selfishness from their breasts! R.

For the Churchman.

GREEN BAY MISSION.

Green Bay, June 6, 1833.

Dear Mrs. W——,—You will, no doubt, be rather surprised at the receiving of a letter from me, as a long separation has almost rendered us strangers to each other. But although several years have elapsed since we last met, you are still alive in my memory, and I trust that you have not forgotten that we were once friends. When I think of the many, very many changes that have taken place, and of the numerous dear friends which I left in Richmond, who are now numbered with the dead, it appears more like an illusion of the fancy, than a reality. My sister Mary Ann, and I, came to this place in Oct. 1831, that we might assist in the care and education of the children of this mission. Here we still continue: how long, however, we may remain, we cannot tell. We find many difficulties and hardships to encounter; but we also experience much consolation in the discharge of our duties. We have, at present, 100 children at this Mission. Last winter, we had 113*—some having left, whose term had expired. We expect, however, several additions very soon. We have 49 girls, of which I have the entire charge, both in and out of school. I find the task, indeed, a very arduous one, but I am blessed with excellent health, and get along much better than I could have expected. My sister acts in the capacity of seamstress, which is, also, a very arduous task in so large a family. There are but four of us in the female department, to take care of this numerous family—which is not enough to make our situation hardly tolerable. I have no leisure hours until the children are all in bed at night—unless my sister takes my place, which she sometimes does. We cannot, at present, expect any relief, on account of the embarrassed condition of the funds of the Society. The buildings which have been erected, have been very expensive, and the means of the committee thereby very much straitened. I consider this to be the most important station connected with our Church. In my humble estimation, its claims are far paramount to those of Greece. This is, what I call, charity beginning at home; it is exerting ourselves to civilize and Christianize the heathen of our own country, and will, no doubt, (should it continue, and meet with sufficient encouragement,) produce a very happy and salutary change in the character of the aborigines of this Western region. It would, indeed, be very lamentable, should it be suffered to perish in its infancy, for want of pecuniary assistance. Besides, it would be an indelible disgrace to our Church, (which, you know, is often accused of wanting zeal,) to suffer it to fall. Would not other denominations, that are so zealous in the Missionary cause, rise up and condemn us? Any one, who is thoroughly acquainted with the circumstances of this mission, will feel a lively interest in its prosperity; and cannot but be willing to make some sacrifice, in order to further its well-being. For my own part, I would rather make almost any sacrifice than have it fall. The children are equally as capable of improvement as white children, and quite as tractable; and, I think, *far more affectionate.* Could you but see the change effected in their appearance, after having been a short time at this Mission; could you but see the group of fine, intelligent looking girls that are about me, and busily occupied, while I am writing; it would inspire you with a zeal, hitherto, perhaps, unknown to you: especially when you consider *what* they were a very few months since—some of the most loathsome-looking creatures imaginable, wrapped in a vile, filthy blanket, and ignorant of every thing calculated to make them happy. Do you not think that the congregation will be willing to contribute their mite in so good a cause? I need not ask—are they able. Almost any thing that you can mention, would be useful in this family. I think, that as the people in the country make so much flannel, that if they would furnish a box of such kind of articles as will be very much wanted the ensuing winter, they would confer an unspeakable favor on this Mission; and you can have no idea what a blessing it will be to the poor, destitute children of the forest. Certain am I, that it will be an acceptable offering in the sight of God. If you send new things, we would prefer having them sent unmade; as it is, generally, more trouble to alter and fit them, than to make them at first. Besides, we wish to teach the girls to make their own clothes. They display much ingenuity in the use of the needle, and are, moreover, very fond of it. Many half-worn articles, that you might send, would be of great service to the children. Stocking yarn and shoes are, also, very necessary: thread, needles, pins, tape, or almost any thing you could mention, will be thankfully received. If you send a box, direct it to the Rev. R. F. Cadle, or J. V. Suydam, for the *Green Bay Mission.* I hope that you will not think me too importunate: for you must consider, that I am not guided by any selfish motives in making this request; but am influenced altogether by an earnest desire for the improvement of these children. I have become very much attached to them; and some of them I love dearly—they are so very affectionate and amiable.

Most sincerely yours, S. C.

(*The last figure is indistinct.)

To the Editor of the Churchman.

Sir,—I perceive you have sanctioned the same error, respecting the author of the Original Draught, into which others have fallen.—*Adams' View of all Religions*, Vol. II. 292.

Peculiar circumstances induced me, some time since, to search for all the information respecting him, which could be gleaned from the library of the University here. I regret that my memoranda are either lost or given away, so that I am unable to refer you to books. My recollections, however, are distinct in relation to two results. One of these is, that the name of the author should be spelt "Sclater," and the other, that he was a nonjuror.

Of course if he were a nonjuror, Chancellor King could not have been his patron; even if convinced by his book, as is asserted on respectable evidence.—*Daubeny's Eight Discourses*, 91; *Barwick on the Church*, 49.

The Encyclopediæ Brittanica affirms, (article King,) that Lord King wrote his book, "with a view to promote the scheme of a comprehension of Dissenters." If so, it is easy to see how his aim would have inclined him to select and shade his quotations, and as easy to see also, how, when his project failed, his ear should be open to the strictures of his reviewer.

As a nonjuror, Sclater could expect no preferment in the Church of England. Such a fact, however, would the rather make him an unbiassed witness, in behalf of its peculiarities.

It is remarkable that such men as Law and himself, who could expect to gain nothing by their acumen and research, should be found among the ablest modern apologist for Episcopacy.

Cambridge, Aug. 28, 1833.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 14, 1833.

The appointments of Bishop Onderdonk for the visitation of this Diocese, in which he is now engaged, are as follows:—

September 15, 15th Sunday after Trinity, Rome; *evening*, Utica; Wednesday 18, Watertown, Jefferson county; 17th Sunday after Trinity, 29, St. James' Church, New-York; 19th Sunday after Trinity, October 13, Staten-Island, St. Andrew's Church, A. M.; Trinity Chapel, P. M.; 20th Sunday after Trinity, 20, Castleton, Staten-Island; 23d Sunday after Trinity, November 10, St. Ann's Church, Brooklyn.

Any other services, consistent with the punctual meeting of the above appointments, of the desire for which the Bishop may be duly apprized, will be cheerfully rendered.

On the Adaptation of External Nature to the Moral and Intellectual Constitution of Man. By the Rev. T. Chalmers, D. D.

This is the first in order of a series of treatises which are now in preparation, in compliance with the provision of the late Earl of Bridgewater, "On the power, wisdom, and goodness of God, as manifested in the creation." The dedication to the Bishop of London, is certainly no more than a just reciprocation of the liberal spirit which intrusted the execution of the work to one without the pale of the English Establishment; and yet in connexion with the homage to Bishop Butler in particular, and to the clergy of the Establishment in general, "who," (to use the words of the dedication,) "more than all others have enriched the moral and theological literature of England," is a striking and gratifying contrast to the ancient bigotry of the Covenanters, and, we may add, a majestic rebuke of a few snarling journalists on this side of the Atlantic, who are ever forward to join in the hue and cry against the Church of England.

It may puzzle our readers, as we confess it puzzled ourselves, to know how, under the title assigned to him, Dr. Chalmers could contrive to give us a metaphysical treatise on the elementary principles of Moral and Intellectual Philosophy. This seeming incongruity, however, so manifest that the author has seen proper to forefend the censure of it, he has brushed away at a single stroke of the quill. By *external* the individual is to understand what is outward with respect not to mind in general, but to his own mind in particular; and thus external nature, instead of being restricted to the material world, is made to comprise, in addition, all the moral and intellectual phenomena of the universe.

Having thus broken the bars of his cage, the genius of the author wings its capricious flight, now diving into the profundities of the mental deep, now dis-sporting along the surface with the gorgeous plumage of popular eloquence, and anon soaring out of sight in the clouds of the abstrusest metaphysics. As a general outline of the work, we may say, that the author aims to unfold the laws of human nature, to trace their beneficent operation in the reciprocities of social and domestic life, and thence to show that the various faculties and affections of the mind, from their tendency to elevate the individual and promote the welfare of society, prove and illustrate the wisdom, and the power, and the goodness of God. The adaptation of human society, in its complicated machinery, and of material nature in its countless variety, for the discipline of the virtuous affections and the development of the rational powers, is steadily kept in view, and made to reflect light on the perfections of the Deity. The work is too abstruse for popular reading; but deserves a place in the library of the clergyman who has a turn for psychological inquiries, and is desirous to form clear and comprehensive views of those first springs of human action with which, after all, the successful preacher must rest his last appeal. One good we are confident the work will accomplish: in company with the acute ethical history of Sir James Mackintosh and the invaluable practical treatise of Abercrombie, it will help blow to the winds the superficial system of Paley, and add to the growing disposition, which now so happily exists, to study the works of the wise and profound Butler, who is but beginning to be revered as the Bacon of moral science. Chalmers and Abercrombie, moreover, will achieve for orthodox Christianity the additional and more important benefit of forestalling the philosophy of Butler from the pre-occupancy of the Unitarian theology, by showing (as they have clearly though informally done) what the sciolist in such matters is apt to doubt, its perfect consistency with the grand and invincible doctrine of moral regeneration.

A correspondent of the Boston Recorder commences a column of tirade against the use of the word Sunday, by saying,

"1. But not principally, *Sunday* was used by those idolaters, who worshipped the *sun*, to designate that day of worship from other days.

If our youth are in danger of imbibing un-christian and heathenish notions at our colleges, by studying, as classics, heathen authors, as some judicious men have supposed, are we not all in danger of evil, by using the word to designate the holy day of sacred rest, which the Heathen used for the day of devotion to the sun? Is there not a tendency to degrade the first day of the week, and bring it down by a sort of involuntary comparison to the level of the heathen Sunday? Associations are unavoidable."

Associations *are* unavoidable: and for that reason it is customary for those who are unaffected enough to give the common English name to the first day of the week, instead of raking up the doubtful and exploded recollections of heathen antiquity, to associate the name of the day with the event which it commemorates, and thus revert to the period when, pre-eminently, the Sun of Righteousness arose with healing in his wings.

While on this subject we may endeavor to rectify what we consider a prevalent error. It is commonly objected to the use of the word sabbath, as a designation of the first day of the week, that it is the name of the Jewish institution. We admit the validity of the objection, but not the reason adduced in its support. It is better, we conceive, to ground the objection on the distinction which exists between the institution and the day on which it is observed. The institution, under every dispensation, is one and perpetual; and Sabbath is its proper name in the mouth of a Christian, or an Antediluvian, as well as in the mouth of a Jew. The Hebrews, in the paucity of their language, had no other name for the day than that of the institution; and therefore expressed both ideas by one word. Christians, in addition to the name of the institution, have two good terms for the day of its observance. Sunday is an honest old English word, and easily receives, and, we believe, fairly deserves a profitable association. The Lord's day, however, is the primitive and most expressive appellation, and, both from etymology and usage, aptly designates its holier purposes. By attending to this distinction we shall retain the scriptural word sabbath for Christian purposes, and without incurring the risk of losing sight of the perpetuity of the institution, shall, at the same time, avoid the uncouthness of applying the name of the institution itself to each particular day of its recurrence.

The Execution of Clough, the Murderer.—Under this head the Christian Intelligencer contains about a column of crude perversion and virulent declamation, which, by the quotations from her standards, and reference to her ministers, we suppose to be aimed at the doctrines of our Church. As a specimen of the writer's logic, take the following.

"The two appointments of the Lord Jesus Christ, Baptism and the Lord's Supper, were instituted for the visible Church; not for 'the spirits of just men made perfect;' and it follows therefore, that in all ordinary cases, the administration of them to the dying, is contrary to the object for which those ordinances were designed."

That is to say, the initiatory rite into the [visible] Church is intended only for those that are already in it! And again, the ordinances are not intended for the spirits of just men made perfect, and *therefore* not for dying men, because forsooth (no otherwise can the reasoning be sustained) dying men, and those under sentence of death, are the spirits of the just made perfect! Of the courtesy and candor of the writer, the reader may judge from his alluding to confirmation as a popish rite, and "a piece of arrant priestcraft," and then triumphantly asking, "What transcendent privilege is there in Christian adoption, if the mark of a cross drawn on the forehead by episcopal fingers, and the laying on of a prelate's hand, can thus instantaneously make a man 'a member of Christ, a child of God, and an inheritor of the kingdom of heaven?'" The manner of treating the unhappy outcasts who have forfeited their lives to the laws of the land, is a subject of much delicacy and importance, and a calm and scriptural discussion of it would be a valuable contribution to a religious journal, and indeed might confer lasting good on the Church. This task, however, requires a cooler head, and we are constrained to add (judging from the fruits which we have witnessed) a more Christian spirit than belong to the writer in the Intelligencer, whose vituperation has no other claim to notice than the respectability of the journal under favor of which it appears.

Wilberforce.—Nothing but an inadvertence, owing to the change of editorship, has prevented the Churchman from recording the death of Wilberforce, a name which will be long and gratefully remembered by the Christian and the philanthropist. Both by his writings and personal efforts, he was an honored instrument of reviving and promoting the spirit of practical piety, and benevolent enterprise, which have of late years adorned his Church and country. We are obliged by the favor of our correspondent, but it is sufficient to state that the pro-

found respect for the public virtues of Wilberforce was such as to induce his friends, notwithstanding the wish he had expressed for a private burial, to yield to the solicitations of the most illustrious men in the kingdom, that his remains might be deposited in Westminster Abbey. There he accordingly reposes, one more among the mighty dead.

The Churchman's Almanac for the Year of our LORD *1834; being the Second after Leap-year, the 58–59th of American Independence, and the 46th since the Organization of the Protestant Episcopal Church in the United States of America: containing, beside the usual Calendar and Celestial Phenomena, various Items of Useful Information, and condensed Views and Statistical Tables of the Present State of the Church and her Institutions.* New-York: Protestant Episcopal Press.

IN the present diffusion of knowledge it is gratifying to have every day new proofs of the subordination of letters to the cause of piety, and to find that the humblest means of doing good, which were once left to the mere operatives of literature, bring into requisition talents of a higher order. The above excellent work of the Rev. Mr. Schroeder, is an instance in point, and he merits for it the thanks of the Church. The topics of ecclesiastical, statistical, and other information, are well chosen. We were particularly struck with the title of one of the tables, and are sure its appalling contents may be pondered with advantage; "*The Geographical and Moral Extent of the several Dioceses, with a View of their small Supply of Clergy.*" But the most useful feature of the work are the moral and religious aphorisms so judiciously interspersed.—These are well calculated to convey the silent rebuke to the conscience of the sinner, and the godly admonition to the believer, and at many a cheerful fireside, we would fain hope, will they form the theme of instruction, and suggest topics of edifying conversation.

THE progress of the Jewish Civil Disabilities' Bill has been watched with lively interest: involving, as it does, a principle very different from the Catholic Emancipation Bill. Catholicism is a modification of Christianity, but the faith of the Jew, as it was strongly put in debate, is not simply negative, like that of the Pagan or the Mussulman, but is a positive contradiction to Christianity. The bill found its advocates, however, among the spiritual lords, of whom the Archbishop of Dublin and the Bishop of Chichester took part in the discussion. It passed the House of Commons, but was lost in the House of Lords by a majority of fifty. The Archbishop of Canterbury led the opposition, and we adduce the conclusion of his speech as a fine specimen of Christian eloquence.

"He might be accused of folly and bigotry when he declared that in his opinion the nations were under the guidance of a special Providence which had regard to the interests of our holy religion, and that empires as well as nations crumbled into dust, when they again flung from them the precepts and practices of Christianity, and forgot their duties to Him who presides over all things for the interests of the true faith and the glory of his holy name. For himself, he should feel himself wanting in what was due to the Author of our holy religion, if he did not vote against the Bill—[cheers.] He looked upon the Jews with wonder, mixed with admiration. From the first they were separated from the other nations of the earth. They stood apart like a light in the firmament showing forth the prevailing attributes of the Creator, and announcing the hope of a Redeemer to a benighted world—[hear, hear.] In their present state they yet maintained their original character of vouchers for the divine truth, and bear a testimony irrefragable, because involuntary, to the faith of the Gospel, attesting the truth of the prophecies which related to CHRIST's mission and their own misfortunes. He regarded them with admiration and pity. He felt respect for their constancy, and compassion for their errors and sufferings. He hoped the time would come when the veil would drop from their eyes and they would see the delusion which had unhappily led them astray, and fall into the arms of the Saviour, who had all along considered them as erring children, and who held his arms open to receive them in their penitence. He himself regarded them as brothers, separated for a time from the great family, but one day to be restored to the household of faith, under the protection of the common Father."

AMONG the topics of religious interest now before the British public is the effort to abolish the Bible printing monopoly. By royal patent, of no more ancient date than 1830, the exclusive privilege of vending Bibles is secured to the King's Printers. This vestige of ancient prerogative is attempted to be defended on the plea of its securing greater correctness in the text; the investigation of which point, by the Committee of the House of Commons, elicited the following statement of the operation of the competition system in America:

Eliakim Littell called in and examined.

"1026. Are you a bookseller in the United States?—I am.

1027. In what State?—In Pennsylvania.

1028. Is the printing Bibles and Testaments exclusively confined to any person in any part of the United States?—No.

1032. Do you speak confidently when you say that no persons have any monopoly in any State?—I am quite certain of it.

1033. Are the American editions generally correctly printed?—I never heard any doubt expressed of the correctness of any of them.

1034. Have you yourself ever found errors in any of them?—I have not, but I have never read them for the purpose.

1035. Have you ever heard that there was any one State in the United States in which the text was more correct than in another?—Never.

1036. Are Bibles and Testaments actually printed by a variety of persons?—As many persons as choose may print them; we are continually printing them; frequently new editions are issued.

1037. What is the relative price of Bibles, compared with other books in the United States; are they dearer or cheaper?—Very much cheaper than other books.

1038. Taking the same quantity of matter and equal paper, you say they are cheaper?—They are very much cheaper than other books.

1039. How do you account for that?—There [illegible] a certain sale for all that are printed; there is no [illegible]k on hand, and very large editions can be printed; and of course the expense of setting up type comes to very little on each copy.

1049. As every man may print Bibles, has it ever come to your knowledge that in the United States any editions have been wilfully corrupted?—There never has been any suspicion of that, as I have heard.

1050. Then how is the uniformity and accuracy of the text guaranteed to the public?—As to wilful corruption, there could be no motive, I should think; for the publisher would not willingly destroy his property; and even an unintentional error would lower the value of his plates; of course he would be obliged to have them corrected as soon as it was discovered. Usually, great care is taken."—*Eclectic Review.*

WE have received the Missionary Record, and had intended giving a synopsis of its contents; but finding that our brother of the Recorder has anticipated us, we avail ourselves of his labors, and refer the reader for the result to the Intelligence head.

THE Unity of the Church: a sermon, by John C. Rudd, D. D., is the title of the September number of the Protestant Episcopal Pulpit.

OBITUARY.

DEPARTED this life on the 21st ult., MARY ANN wife of Christopher C. Burr, and daughter of Mr. Joseph Farr, of this village, in the 29th year of her age. Her funeral services were attended on Friday, the 23d, by a large and sympathizing congregation. We cannot do better justice to the character of the deceased, than by quoting the following extract from the sermon of the Rev. A. S. Hollister, delivered on the occasion, which has been communicated at the request of friends.

"A tribute is due to departed worth. I need not say it. It is seen—it is felt. This full house, and these full hearts are a tribute to her memory. They speak, what I cannot speak. They give a silent, but expressive testimony, such as words cannot utter. But we mourn not. Our irreparable loss is her eternal gain. We are happy that she has lived and died in faith. We are soothed and sustained in all our sorrows, by the confidence we feel that she now "enjoys the promises." The departed was one, who in addition to the kindest and most amiable disposition, the sweetest temper, and every lovely and endearing quality, joined an habitual fear of GOD, and a regard to religion. She has left behind her many proofs of her good qualities, and many precious evidences of a living faith. Few among the many interesting Christian women of this village, who have in past years adorned, and do now adorn, the doctrine of CHRIST, have been better known, or more sincerely loved. Acting for many years in the capacity of a teacher of children, she became extensively useful in forming the tender minds of many of her own sex, who will doubtless long cherish the memory of her virtues, and her deeds of true benevolence. Her example has been salutary to the best interests of religion and society. Limited only by means in her desires to do good, she has by great industry and faithfulness, accomplished more than many do with far greater opportunities. The influence she has exerted in forming the youthful character of her sex, and promoting the cause of her Redeemer, is a proof of what almost any individuals, who set themselves to do the best they can, will be able to accomplish. I would hold out the example of this meek and faithful Christian, as an encouragement to all her former pupils, and all her late associates, to enter early on the same pious and religious course. She became a communicant of this Church at the interesting age of sixteen, and from that time forward has done her best to fulfil all her relative, social, and religious duties, and has had the rare felicity to secure many warm hearts, and devoted friends, without the knowledge of one enemy."

As she lived in the exercise of faith and pious trust in her Redeemer, so she met death with perfect composure, seemingly more anxious to avoid giving pain to her friends, than alarmed for herself at the prospect of dissolution.—*Com.*

NOTICE.

THE annual meeting of the Board of Directors of the Episcopal Society of New-Jersey for the Promotion of Christian Knowledge and Piety, will be held in Christ Church, New-Brunswick, on Tuesday, the 1st of October, at 11 o'clock A. M.

CLARKSON DUNN, *Secretary.*

NOTICE.

THE "Associate Alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States," meet, pursuant to adjournment, on Thursday, October 3, at ½ past 5 o'clock P. M., in the Vestry Room of St. John's Chapel, in the city of New-York.

BENJ. I. HAIGHT, *Secretary.*

⁂ The Executive Committee meet at 5 o'clock P. M. of the same day, at the same place.

Calendar.

September 15.—15th Sunday after Trinity.
——— 18, 20, 21.—St. Matthew,—Ember Days.
——— 22.—16th Sunday after Trinity.
——— 29.—17th Sunday after Trinity.—St. Michael and All Angels.
October 6.—18th Sunday after Trinity.
——— 13.—19th Sunday after Trinity.

INTELLIGENCE.

DOMESTIC.

CLERICAL CHANGE.—The Rev. J. M. Forbes, temporarily engaged in St. Luke's Church in this city, has accepted an invitation to the rectorship of St. George's Church, Flushing. Mr. Forbes will assume his new charge soon after the first of October.

COLLEGE RECORD.—*Kenyon College.* The annual commencement of this institution will take place on Wednesday, the 4th of September next. The Convention of the Church in Ohio will commence its session in Gambier on Thursday, the 5th, according to adjournment.

Theological Seminary of Kenyon College.—Notice.—The course of instruction in the Theological Seminary of Kenyon College, under a new organization, will commence at the beginning of the next College term, *the first of November next.* The several departments will be sustained by Bishop McIlvaine, as *President and Professor of Church Government and pastoral duties;* the Rev. William Sparrow, *Milnor Professor of Systematic Divinity* and *Ecclesiastical History;* and the Rev. Joseph Muenscher, *Professor of Sacred Literature.* There will probably be an assistant to the last, who will take the preparatory instruction in Hebrew; and, should any desire it, and be willing to incur an extra expense, he will also take charge of a class in *German.* The regular *course* will occupy three years, and will be divided with reference to three classes of students; *junior, middle,* and *senior.*

All persons producing satisfactory evidence of having been admitted as candidates for Orders, with full qualifications, according to the canons of the Protestant Episcopal Church, shall be received as students in the seminary. All others may be admitted, who shall produce satisfactory evidences of Christian character and of classical and general education, as well as of such dispositions and habits as may render them apt and meet to exercise the ministry. All candidates for admission will be required to pass a satisfactory examination on the Greek grammar, and the Greek text of the Gospels and Acts of the Apostles, with a view to their qualification for a critical study of the New Testament.

Students, who may not be qualified in classical and other attainments for admission into the seminary, may avail themselves of the instructions in the college. The regular expenses of a student in the seminary for the college year, (40 weeks,) will be $50; embracing the charges for board, fuel, and room rent. Instruction will be gratuitous. Students will furnish their own beds and other necessary articles for their rooms, and will pay for the washing of their clothes independently of their regular bills. They will be required to spend a moderate portion of their time, according to such rules as the Faculty may adopt, in wholesome manual labor. The requisition is intended chiefly for preservation of health. A fair allowance in money will be made for their work, which will enable them to reduce the expense of their education.

Such as intend to apply for admission are requested to give notice thereof as soon as may be, to the *Rev. Mr. Wing, Gambier, Ohio,* to whom also any inquiries relative to the seminary may be addressed.—*Gambier Ob.*

A CLERICAL friend from New-Orleans writes:

"On the 14th day of November next a Convention of the clergy and lay delegates from the States of Alabama, Mississippi and Louisiana, will be held in the city of New-Orleans, for the purpose of electing a bishop, under the provision of the "Special Canon" of the last General Convention. It is understood that the Bishop is to be Rector of Christ Church, in the city of New-Orleans."

Missionary Record.—The number of this publication for September has just appeared. It commences with an acknowledgment of the interest which has been manifested for its success, of which gratifying evidence has been received. A call is made to the clergy to aid in obtaining subscriptions, in order that the paper may support itself, and leave the funds of the Society free for its missions. These are increasing in number and importance; there being a probability that the twenty additional missionaries, whom the Executive Committee have been authorized to employ, will be engaged during the present year, and that the services of a suitable clergyman will be obtained for Liberia. It is very important that this extension of the Society's operations should be borne in mind, and that every effort should be made to give a proportionate increase to its funds. Still more important is it that prayer should every where be made for the blessing of GOD upon its undertakings; every additional step we take will only bring us nearer to failure and disgrace, if we go on without his direction.

The intelligence of the domestic department commences with Green Bay. The superintendent recommends a reduction of the mission by diminishing the number of Indian children boarding in the Missionary Institution, if circumstances require it. The expenditures of the mission from April 1st to July 1st, have been upward of $2000.

We are gratified to learn, that in consequence of the disappointment of the Executive Committee in obtaining a superintendent for the Gr[illegible]n Bay Mission, the Rev. Mr. Cadle has consented to continue in charge of it until next summer.

The letter of the late Rev. Samuel Johnston in relation to Indiana, and that of the Rev. Mr. Lewis from Tuscaloosa, Alabama, show the distressing need of ministers in our western and south-western States, and will, we hope, tend to awaken the interest of Episcopalians in their behalf. There is also an application from the wardens and vestry of the Church at Key West for a clergyman to officiate there. The earnestness with which it is made, and the representations of the late Rev. Samuel K. Brunot, which accompany it, prove that there is a favorable opening for usefulness to a faithful minister. How long shall our vacant churches call for such and call in vain? Probably until Christians are more in earnest in their prayers for more laborers in the harvest of the LORD.

The intelligence from Greece is of an interesting and encouraging character. * * *

The receipts of the Society from August 3d to August 28th, are $614 25.

This number of the Missionary Record contains several other articles of interest which it is not necessary to notice, as we hope our readers will become acquainted with them through the Record itself. We think it best to quote more sparingly from it than we have hitherto done, that they may have a stronger motive to give it their support. The price is so low ($1 per annum) as to put it within the reach of most of those who take an interest in our missions.—*Episc. Recorder.*

It will be recollected that at the last meeting of the Board of Directors, a resolution was adopted, authorizing the employment of twenty *additional Missionaries* within the limits of the United States; and judging from the applications which have recently been received for appointments of this character, we have much reason to believe that the *full number* will, within the year, be obtained.

A mission to Africa was also warmly recommended by the Directors to the consideration of the Executive Department; and we are happy to announce that the Committee are at present diligently exerting themselves (*and with the most cheering prospect of success*) to effectuate this important object.—*Miss. Record.*

Afflictive Dispensations in Newfoundland.—In addition to the loss of lives at sea, lately recorded in the Churchman, our attentive correspondent informs us of the following disastrous ravages of another devouring element in that unhappy island.

"At Harbor Grace and at St. John's, the two principal towns in this ill-fated island, there have lately been three fires, and five lives lost, in five days! One of our most promising young merchants, on the morning of Sunday week, perished in this town, together with his daughter, whose rescue from her burning chamber he was attempting. Fifty houses, or thereabouts, were consumed in this fire. On the same night a fire consumed three houses at Harbor Grace, and on the night of Thursday last, the house of one who, for twelve years, had faithfully discharged the duties of lay-reader at that place in the absence of the missionary, was discovered to be in flames, and he, his servant-maid, and his infant daughter, all perished! These, indeed, are most awful visitations."

SUMMARY.

The Mormonites.—The inhabitants of Jackson county, Missouri, have pursued some high-handed measures in relation to this misguided and fanatic sect. A meeting, to the number of 400 or 500 was held on the 20th of July, and resolutions passed determining to rid themselves, at all hazards, of the Mormonites. A committee was appointed to report an address to the public, and in it, they stated, that the Mormonites had increased to the number of 1200 souls, and that each successive spring and autumn had poured forth its swarms among them, with gradual falling off in the character of the people, until they had now nearly reached the low condition of the black population; that the citizens had been daily told that they were to be cut off, and their lands appropriated to this sect for inheritances; but in what way, whether by the destroying angel, the judgment of GOD, or the arm of power, they were not informed. In conclusion, the committee said, "We feel ourselves called on by every consideration of self-preservation, good society, public morals and fair prospects, that, if not blasted in the germ, await this young and beautiful county, at once to declare, and we do hereby most solemnly declare,

1. That no Mormon shall in future move and settle in this county.

2. That those now here, who shall give a definite pledge of their intention, within a reasonable time to remove out of the county, shall be allowed to remain unmolested until they have sufficient time to sell their property, and close their business, without any material sacrifice.

3. That the editor of the 'Star' be required forthwith to close his office, and discontinue the business of printing in this county; and as to all other stores and shops belonging to the sect, their owners must in every case strictly comply with the terms of the second article of this declaration, and upon failure, prompt and efficient measures will be taken to close the same.

4. That the Mormon leaders here, are required to use their influence in preventing any further emigration of their distant brethren to this county, and to council and advise their brethren here to comply with the above requisitions.

5. That those who fail to comply with these requsitions be referred to those of their brethren who have the gifts of divination and of unknown tongues, to inform them of the lot that awaits them."

The above resolutions were communicated to the leaders of the Mormonites, but they declined giving any direct answer, and required an unreasonable time for consultation with their brethren in other places. "Whereupon it was unanimously resolved, that the 'Star' printing office should be razed to the ground, and the type and press secured." This resolution was carried into effect immediately, and other similar steps taken, but no blood was shed; nor any blows inflicted.

On the 23d day of July a second meeting was held, composed of gentlemen from all parts of the county, and more numerously attended than the preceding. A committee of seventeen was appointed to wait upon the Mormon leaders, and after an intimate conference an amicable agreement was entered into, and reduced to writing. By this the most prominent Mormons were to remove with their families, on or before the first day of January next, and that they, as well as others, should use all their influence to induce the brethren now there, to remove as soon as possible—one half by the first of January, and the other half by the first of April. Those who were on their way to the settlement, were to be discouraged from proceeding further, and the "Star" was not to be published again, nor a press set up by any of the Society in that county.

Such has been the fate of one of the Mormon settlements. We neither approve the principle upon which the inhabitants of Missouri have acted, nor the extravagant and superstitious views of the fanatics. The history of the past—stained as it is with the blood of martyrs, and of the victims of the Holy Inquisition, should teach mankind that *persecution* is the last way to destroy the influence and existence of any Society, however erroneous and superstitious.—*Epis. Watchman.*

Controversy in the Reformed Presbyterian Church.—A controversy exists among the *Reformed Presbyterians,* commonly called *Covenanters,* touching the lawfulness of acknowledging the authority of the Constitution of the United States, by taking the oath of allegiance, exercising the privilege of voting at elections, or any other act by which the rightful authority of this government is recognised. On this point, it is understood, that the members of the Reformed Presbyterian Synod, in this country, are almost equally divided; and so sharp is the contention, and so tenacious of their respective opinions are the parties, that an entire separation is apprehended as the issue.* Indeed, the rigid party, who have hitherto outnumbered their more liberal brethren, have already proceeded to exercise discipline toward some of the most learned and respectable members of the Church. Others, expecting rigorous measures, have relinquished their connexion with the body.

The objection to the Constitution is, that it is *atheistical* in its principles; as it no where recognises the being and providence of GOD, enjoins no religious test, and disclaims all interference with the religion of the people, permitting every man to worship GOD according to his own conscience. It is truly astonishing, that men who hold such principles should ever have selected this country as a place of residence, or that they should be disposed to live under a government which they consider atheistical, and to which they cannot conscientiously yield allegiance. If the number of this sect was large enough, they would be a formidable enemy to the country which imbosoms them; for they who hold the opinions we have mentioned must feel it to be a matter of duty to God, to overthrow, as soon as possible, a government so impious.—*Presb.*

* We understand, since the above was in type, that a separation has taken place.—*Edit. Presb.*

Bilston Cholera Schools.—Saturday last, the 3d inst., August being the anniversary on which the Cholera commenced its dreadful ravages at Bilston last year, the schools for the education of the poor children, who have become orphans by that awful visitation, were opened for their reception. Previously to this solemnity a neat and well-executed medal had been prepared by Mr. Ottley, of Birmingham, to commemorate the sad event, having on one side the front elevation of the school, with the following inscription:

"Cholera Orphan School
opened August 3, 1833.
Number of Orphans by Cholera under 12 years of age, 450."

On the obverse:

"Erected and supported by the Fund, subscribed by the British Nation,
for the Relief of the sufferers by Cholera at Bilston, in the Year 1832.
Population of Bilston, 14,492;
Persons attacked by Cholera, 3,568;
Persons who perished by Cholera, 742;
The first case, August 3d;
The last death, September 18;
Amount of Contributions, 8,536l. 8s. 7d.
W. Leigh, A. M., Incumbent."

In the fortnight before the opening, hand bills had been distributed through the township informing the poor sufferers the Rev. Pastor and the Committee would sit two evenings in each week at the Sunday School-house to enroll the names of the orphans, &c., and that it was expected some friend or relation would attend with them, as no child could be admitted into the school whose name was not enrolled; and that orphans by Cholera, of all ages, would be received and *educated without any charge or cost whatever.* Numerous were the applications, and each child was presented with a ticket of admission.

At nine o'clock in the morning the affecting business of the day commenced: 25 at a time of these bereaved little ones were presented by their friends to the Committee of ladies and gentlemen assembled at the Sunday School-house, who in exchange for the received ticket, placed a medal round the neck of each child, suspended by a black riband, indicative of its mournful deprivation. These children being conducted by a lady and gentleman from each Committee, into the Cholera Schools, 25 more were brought forward, and so on until the whole number were supplied with medals. When all were assembled in the new School, (which consists of two excellent and commodious rooms, one for the boys and the other for the girls, well lighted and ventilated from the top,) the reverend incumbent offered up, in the presence of the children, their friends, and all who attended this interesting ceremony, an appropriate and most impressive prayer to ALMIGHTY GOD, (first in the boys' school and next in the girls',) imploring him to succor, bless, and protect the undertaking, and the bereaved objects for whose benefit it was erected. The feeling manner with which this prayer was delivered, the sight of upward of 480 destitute children, the sobbing and distress of so many poor widows, all decently dressed in mourning, with their helpless infants in their arms, together with the painful recollections of the months of August and September last year, were most affecting—indeed what must be that person's heart who could witness such a scene as this unmoved? There was not an adult present who was not affected to tears, and many a tear was seen trickling down the cheeks even of little ones who might have been supposed too young to understand or to feel their unhappy situation.

A procession was then formed in the following order:

The Rev. Wm. Leigh, preceded by the Beadle of St. Leonard's;
The Committee of Ladies;
The Female Orphans who were able to walk;
Widows (and other friends of the female children) carrying those Orphans who were too young to walk;
The Rev. H. S. Fletcher, and the Dissenting Ministers of various denominations,
preceded by the Beadle of St. Mary's;
The Committee of Gentlemen;
Orphan Boys who could walk;
Widows and other Friends carrying the Male Infants.

Thus arranged, the procession moved from the Cholera School and proceeded through the principal part of the town in solemn silence and in tears, amid thousands of sympathizing spectators, to the Church of St. Leonard, where the morning service was performed by the Rev. W. Leigh, the worthy incumbent, who selected for the occasion those beautiful psalms, the 34th, 91st, and the 121st, and for the lessons, the 17th chapter of the 1st Book of Kings and the 11th chapter of St. John's Gospel. After prayers, the rev. gentleman delivered to the congregation, consisting of nearly 3000 persons, an extempore address in the most eloquent, impressive, and affecting manner, which was listened to with intense interest and attention, and when he particularly addressed the poor children, the rev. gentleman himself was so much overcome as to be unable for some time to proceed. It was most gratifying to see the effect his impressive address had upon those children who were old enough to comprehend and appreciate the loss they had sustained, when their departed parents were alluded to.

After the morning service had concluded, the children were conducted to Mount Pleasant, and being arranged in lines, each child received a large piece of plum-cake and a glass of wine. Thus terminated this most solemn and affecting ceremony, which was conducted throughout with the utmost regularity and decorum, and it was highly pleasing to see the children so decently and cleanly clad.—*New-York Albion.*

The Bishop of London is, we are happy to observe, attempting to diminish the multitude of oaths which are, by the existing laws, required to be taken, especially those which are imposed upon young persons at the universities, schools, &c. Many of these are useless, and, to some of them, explanatory cautions have long since been authoritatively annexed, which render the taking of the oath little more than a matter of form, which is certainly a very improper trifling with a serious subject. We trust his lordship will prove successful in his arduous undertaking.

From a communication of the Right Hon. Charles Grant, to the Court of Directors, it appears to be the intention of government to abolish the archdeaconries of Madras and Bombay, and appoint a suffragan bishop to each of those presidencies, at a salary of 2500*l.* who are to be assisted by the senior chaplains at each presidency, with an addition to their salaries of 250*l.* per annum. We regret to find that Mr. Grant has given notice of his intention to move a clause, by which popish priests in our foreign possessions will be pensioned by the state. This, of course, will open an easy passage for our HOME members of that idolatrous hierarchy into the already polluted embraces of our falling state.—*Christ. Guard.*

Mr. Peter has relinquished his very inadequate and illusory Bill for the Observance of the Lord's Day. The measure, if carried, would have done harm rather than good, as, beside not going far enough in providing against offences, it actually, for the first time, legalized some of the worst violations of the day, and introduced the vicious distinction between church hours and other hours; thus abridging the Sabbath, instead of giving to it its scriptural dimensions of a whole natural day. Mr. Peter has found that nothing can be done in this matter without legislating upon principle; and that every departure from the scriptural ordinance, with a view to conciliate the violators of the Sabbath, only led to new difficulties, which obliged him to throw aside the Bill. We did not approve of every clause in the Petition against this Bill, inserted in our last number, but we repeat that, in substance, its objections were fatal to the measure. Sir A. Agnew purposes renewing his exertions next session, and we trust the friends of religion, throughout the land, will be prepared to assist his efforts.—*Christian Observer.*

In the London Christian Observer for July is "a brief account of the origin and progress of the Pietists in Germany, and of the revival of religion in the Universities." This revival succeeded a state of declension, the reaction of the impulse of the Reformation. The Professors of the universities made the first exertions to improve the state of religion, by republishing practical works, such as Arndt's "True Christianity." Colleges of piety, or private meetings for prayer and consultation, were established by Dr. Spener and others. That distinguished man also commenced the catechising of children: and drew upon himself much contempt for so ignoble an employment. Biblical Societies were formed, in which the Scriptures were studied and expounded. This was an inferior study even in the professedly theological schools. The innovations excited great opposition. Their authors were reproachfully called Pietists, and were, in some instances, driven from their stations. A glorious result, nevertheless, followed their labors, as may be seen, with other particulars of this history, in the biographies of Francke and Spener; and we may, with the author of the article in the Observer, recommend to the pious professors and students of colleges every where, the use of similar means for the promotion of religion—"to form themselves into companies for the investigation of Scripture, mutual conference and prayer." General Bible classes have been formed in many of our literary institutions, but private companies of ten or twelve individuals could much more effectually, and with greater interest, study the Bible. The various parts of study being divided among them, the collected researches of the whole number would give a much larger and more thorough knowledge of the text than the lecture of a professor, or the undivided superficial study of an individual.

Magnificent MS.—A gigantic copy of the Koran has been exhibited at Calcutta. In regard to volume it is unparalleled. It was executed by a devout Indian Mussulman of the North-west, named Gholam Magoudin, and his two sons. They have gone to Mecca to deposit their gift. Each letter is three inches high, and the book is a foot thick, four feet eight inches long, and two feet eight inches wide. The entire text was copied by the hand of the father, in six years: one of the sons added an interlineary Persian translation. The binding is literally in boards. This work was carried on the back of a camel, upon a dais of crimson stuff, and made fast by a padlock. At every stopping place it was opened for the veneration of good Mussulmans.—*Ib.*

The Tongues at Edinburgh.—The French version is as follows. The strange and deplorable fanaticism of the gift of tongues, and pretended effusions of the Holy Spirit, continues to desolate some of the Scotch Presbyterian churches. Not long since, Mr. William Tait, a licentiate of the Kirk, preached, for his father, in the College church at Edinburgh. In his prayer, he implored the outpouring of the Holy Ghost on the assembly, and at the same moment one of the congregation, an advocate, Mr. Thomas Carlyle, began to leap in his pew, gesticulating violently, lifting his arms above his head, vociferating like an energumen, and, with loud cries, asking for the Holy Spirit. This *manifestation* caused a general astonishment. Mr. Tait began his sermon, and was four times interrupted by Carlyle, who rose, stamped, struck the seat with repeated blows, threw his arms about, and uttered frantic cries, as if he wished to respond to the exhortations of the preacher. The auditory, during this strange scene, exhibited some impatience. A lady was carried out in a swoon, and numbers fled from the church in terror. An officer, Lieut. Macdonald, rose, and requested the minister to put an end to this extravagance. The preacher paid no attention to his remonstrances, and was at last forced to make an abrupt conclusion.

Since this, the contagion has spread. A man of business in Edinburgh, a respectable citizen, and an elder in one of the churches, lately went to his pastor, and declared that he felt himself to be under the influence of the Spirit, and that if the Holy Ghost should descend in the church he would be obliged to speak. The pastor declared that he could give no support to such extravagancies, and that he believed it to be his duty to hinder all interruptions. The elder then offered his resignation, which was accepted.—*Presb.*

Modern Infidelity.—Mahlon Day has published separately, Robert Hall's celebrated Sermon on Modern Infidelity. This sermon was preached as a voice of warning, when the infidel principles of the French Revolution were introduced into England, under the agency of Paine, and has justly been regarded as one of the proudest efforts of the great and eloquent Baptist theologian.—*Com. Adver.*

ACKNOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society acknowledges the receipt of the following sums, viz.

1833. *Missionary Disposable Fund.*

Sept. 4.	Received from "C. F.,"	$15 00
6.	Received from St. John's Church, Yonkers, and its chapel, per Rev. A. H. Crosby,	28 07
9.	Received of the Protestant Episcopal Association of St. John's Church, Brooklyn,	50 00
		$93 07

Education Disposable Fund.

Sept. 9.	Received of the Protestant Episcopal Association of St. John's Church, Brooklyn,	$16 56

BENJAMIN M. BROWN, *Treasurer,*
September 11, 1833. No. 128 Bowery.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of *thirty dollars* from James W. Dominick, Esq., through the Christian Benevolent Society of St. Stephen's Church, N. Y., by their Treasurer, John H. Hurtin, for the Church at Pensacola.—Also, *ten dollars* from Samuel Shute, Esq., of Wilmington, North-Carolina, for the same object.

JAMES SWORDS, *Agent, &c.*

September 11, 1833.

Contributions and donations will be thankfully received, if left, addressed to the agent, at the Bookstore of Swords, Stanford & Co., No. 152 Broadway; at the office of the Washington Insurance Company, corner of John and William Streets; or at his dwelling, No. 87 Leonard Street.

N. Y. PROTESTANT EPISCOPAL TRACT SOCIETY.

THE Treasurer of the N. Y. Protestant Episcopal Tract Society gratefully acknowledges the receipt of the following sums, viz.

1833. Sept. 11.	A Donation from the Association of St. George's Church, New-York, for the Promotion of Christianity, by the Rev. James Milnor, D. D., Prest.	$50 00
" 12.	From the Female Education Society of Christ Church, Rye, to constitute the Rev. Wm. M. Carmichael, Rector of said church, a life member,	$10 00
		$60 00

THOMAS BROWNING, *Treasurer,*
At the "Press Buildings," 46 Lumber-street.

Letters [illegible] been received at the N. Y. Prot. Episcopal [illegible], during the week ending September 12th, from the following persons, viz:—
Postmaster, Beaufort—Rev. Jas. A. Fox—A. Jones—Robert Rose.
Received by the General Protestant Episcopal Sunday School Union.
S. Babcock. [illegible]—Marshall & Brown.

BOARDING AND DAY SCHOOL.

MISS ANGELICA GILBERT continues her School for Young Ladies at 113 Bleecker-street, (near Le Roy Place,) the autumnal term commencing on Monday, the 9th of September.

The Assistant Instructresses, one of whom is a French lady, are of the highest qualifications for this trust, in point of education and experience; and though employing an excellent French master, Miss Gilbert superintends this branch, to aid and advance the younger scholars.

The scientific branches are thoroughly taught, so far as the age and capacity of the scholar permits. Instruction is also given in Music, both vocal and instrumental, and other ornamental branches.

Once in three weeks a review of the studies takes place, and a register of merit is kept, which parents are invited to inspect, and thus take part in the moral government of the school.

Strict attention is given to propriety of deportment, and principles of correct conduct are sedulously inculcated.

The most respectable references will be given to clergymen and other gentlemen, and to parents of scholars.

The bill of terms communicated on inquiry, 113 Bleecker-st.
August 31, 1833. 28—tf.

SEMINARY FOR YOUNG LADIES.

MISS CORNWALL proposes to open a School for Young Ladies in the pleasant village of *Cheshire, Conn.*, fourteen miles from New-Haven, and twenty-five miles from Hartford, on a daily stage route between those cities. The first term will commence on Wednesday, the 18th of September. In this School will be taught all the branches of a useful and accomplished education.

Tuition per term of twenty-two weeks:

Common English Studies,	$6 00
Higher Branches, (including Mathematics,)	9 00
Music, (with use of Instrument,)	18 00
French,	9 00
Latin,	9 00
Drawing and Painting,	10 00

Board may be obtained in good families on reasonable terms.

References: Rev. Dr. Judd, Principal of the Episcopal Academy, and B. Beach, Esq., Cheshire; Rt. Rev. Bishop Brownell, and Rev. Dr. Wheaton, President of Washington College, Hartford; Rev. W. Jarvis, Chatham; Rev. Dr. Turner, of the General Theological Seminary, and Floyd Smith, Esq., New-York.

A LADY qualified to give instruction in Music, Drawing, and French, or in Music alone, and desirous of a situation in a Select School in a pleasant village in Connecticut, may obtain information as to salary, &c. &c., by applying to the subscriber.

FLOYD SMITH,
12 *Maiden-Lane.*

From the Daily Troy Press.

The Mind.

'T will live: what live? th' immortal thought will live,
When yonder sun expires, and that fair moon
Is turn'd to blood. Nor will it live as now—
A weak and vagrant thing; 't will soar above—
Strong to sustain the weight of happiness
Ordain'd of God—or sink in mis'ry's depths,
Not wreck'd and shatter'd, like some hapless bark
That in the Maelstrom dives; but arm'd with strength
To stand against the thunderbolts of Ruin
A long eternity. * * * * * *
Let men who speak, and let the men who write,
T' instruct the public ear and public eye,
Beware; the fate of wither'd nations came
Reluctantly, till men, of minds corrupt,
Spread poison from the lips of eloquence,
Or on the teeming page sent death around;
And then destruction linger'd not, but came
Like summer cloud by furious whirlwind driven:
For what, in Heaven's eye, is flesh and blood,
When that which moves the sentient, reasoning part,
Is brutish? Ask Gomorrah, Sodom ask;
And, through the sea bituminous and dark,
The answer bubbles; "Naught; God heeds it not
Except to purge it from the groaning earth."
Mothers; to you are trusted Heaven's gems,
To grave upon them, "Dedicate to God:"
And if your hand, untutor'd to the task,
Disgrace, with careless marks, the precious jewels;
For ever will the bad impression show.
Remember what is mind, and what is clay;
And, do not, on the short-liv'd tenement,
Bestow superlative and useless care.
And ye, who go to seek the cup of death,
That sparkles while it kills;—'T were gentle usage
To fire that *body* with Destruction's torch;
But, O! the mind—how will you pass the judgment—
'T is God's best gift, thrown, purposely, away.
You might have rose to shine among the angels,
But now you sink to reap immortal wo.
And, Zion! thou who art engraven deep
On God's right hand; look on that waste of mind—
The heathen world—and down upon thy knees;
Let gold and other trash alone; and pray:
Perhaps that desert of extended death
Will bud and blossom as the rose. Perhaps
Those millions of immortal *minds* will rise
From degradation deep. 'T is worth thy pains
To save *one* mind—'t is worth the gather'd wealth
Of ten Perus; and wilt thou grudge the cost;
And wilt thou grudge the labor, when the weal
Of twice three hundred millions is at stake? R.

SUNDAY SCHOOLS.

We endeavored last week to furnish extracts from all the reports we had received of the Sunday Schools in Connecticut. Want of room, however, compelled us to omit one. We give it this week, also *all* that have been forwarded from Virginia, viz. *two*; and *all* we have from Maryland, Delaware and New-Jersey, being *one* from each State.

Once more we ask, has the Gen. Protestant Episcopal Sunday School Union ceased to be valued by the friends of the Church? Do they take no interest in its concerns? Have those who are using its publications, nothing to communicate respecting the effect of those publications? or no advice or suggestions to offer whereby this department, or the Sunday School cause at large might be benefited?

We do not wish the faithful Rector whose report immediately follows, or indeed any who have favored us with a statement of their schools, to think we have any reference to them by these questions. But there certainly does not appear to be so *general* an attention to this institution as there should be.—"Qui capit," &c.

ST. JAMES' CHURCH, DERBY, AND UNION CHURCH, HUMPHREYVILLE, CT.

Respecting the S. School in my parishes, I have only to say, they are in a flourishing condition, and continue to "hold the even tenor of their way," with little variation since my last report. We flatter ourselves, however, that we gain skill by practice, and make some improvement in the conducting of them. The plan proposed by the Union is pursued, and the books used are such only as have been recommended or published by the Union.

We continue to make additions to the library as we find books which we approve. In each school there are between 200 and 300 volumes.

The number of scholars in St. James' was 75 during the past season. In the school of Union parish about 60, with a competent number of superintendents and teachers, and a secretary and librarian. The whole is under the general supervision of the Rector.

Nearly all the teachers are communicants. The school is always opened with prayer, (the office of devotion published by the Union,) for which purpose all the teachers and scholars assemble at and near the chancel. The scene is interesting and impressive.

May God continue to prosper this work of our hands.

CHRIST CHURCH, RICHMOND, VA.

It is now about three years since the commencement of our school, and we number 5 male and 9 female teachers; our register contains the names of more than 150 scholars, but [illegible] unable to obtain more than 60 regular attendance. We are now using every exertion to induce all whom we have the names of to attend, and are happy in saying our numbers gradually increase.

We have adopted the system and books published by our Union, but appropriate the different Sundays in each month to different studies, viz.—1st Sunday, Catechism; 2d, Bible Lessons; 3d, the same; 4th, Prayer-book. This it is thought, from the variety, excites a constant interest among the children. Our teachers also report the state of each class at the monthly meetings. We feel greatly the want of suitable Scripture Questions for the older children, and are of necessity obliged to adopt the "*Union*" Questions. Were their Questions prepared upon all the Epistles and Gospels, we would at once adopt them, but think it useless to discontinue those we are now using when there are so few of those prepared.

We sincerely hope some of *our* clergy, who feel an interest in this cause, will furnish what are so much needed by Episcopal Sunday Schools.

May He who while on earth manifested so deep an interest in his "lambs," smile upon our labors.

The course of instruction pursued in this school is different from any of which we yet have had an account. It certainly merits consideration. With regard to "Scripture Questions for the older children," we take this opportunity to observe, a work which it is thought will answer for such children, will be ready in a week, if not sooner. It is also designed to have a system of Bible questions *as soon* as they can *possibly* be prepared. The first part of "Questions upon all the Epistles and Gospels" was published some time since, and is generally in use, and highly approved of.

ST. PAUL'S CHURCH, ALEXANDRIA.

This school is conducted by a superintendent, assistant superintendent, and 24 teachers. The number of scholars attending the school is upward of 160. Though this number is smaller than what we have generally had the privilege of reporting; yet it can be accounted for by the organization of another school in the town, and several other causes which could be named.

We are rejoiced to be able to say, that the school is at this time in a flourishing condition,—the teachers are zealous, and much devoted to their labors of love, and seem really desirous of bringing their youthful charge to a saving knowledge of the truth as it is in Jesus.

Imperfect in original

In addition to the regular exercises of the school, we have devoted a part of one Sunday in each month for exercises termed "Children's Church," when a portion of prayers from the Prayer book are used, and an address suitable to the capacities of the children is made, by a person well qualified for the purpose; good we hope has been effected by them, and that they will be the means of extensive usefulness to our little flock.

The regular exercises of the school are, with very little variation, the same as those recommended by the Protestant Episcopal Sunday School Union. The only periodical publications taken for the use of the teachers and scholars are those published by the "Episcopal Union," viz. the "Family Visiter" and "Children's Magazine,"—6 of the former and 12 of the latter, both of which we consider as very useful to the teachers and scholars.

The library contains about 150 volumes, which are much read by the teachers and scholars.

The sum of $10 has been remitted to the parent Society, (in June last,) viz. $2 as an initiary fee, to be connected with the Union, and $8 a donation. And by the voluntary contributions of the children to the "Juvenile Missionary Society," consisting of the scholars,—we have been enabled to send to the Missionary Society of the Protestant Episcopal Church $30, for the use of Infant Schools in Greece, under the direction of the missionaries of our Church.

Something of a similar nature with the "Children's Church," mentioned in the above report, is adopted in one of the Sunday Schools in the city of N. York. Instead, however, of "a *portion* of the prayers from the Prayer-book being used" in the latter, the *whole* of the afternoon service is performed, and with great propriety and effect, we are assured by the Rector of the Church, on the part of the children. It does seem to us, that it would be very adviseable for this plan to be adopted in many schools. We have attended many large, well-filled churches, in which there was scarcely *one* audible response by the congregation. We have been at others where indeed there was a *sound* heard, after the clergyman had repeated certain parts of the service, but it would have been very difficult, at least for one unacquainted with our ritual, to know what it meant. It was a kind of low, murmuring, whispering noise, like any thing else but a hearty, animated, religious worship. Indeed, we think we have noticed this inattention to the responses, in many congregations having the reputation for most orthodox churchmanship, and whose members would not suffer the violation of any rubric by the *clergyman* to pass without censure, but who themselves appear to have forgotten what the rubrics require of *them*. Were the children attended to as noticed above, we think the next generation would do more, at least by their manner of performing it, than the present to recommend our service.

ST. PAUL'S PARISH, BALTIMORE.

On the books 8 male and 13 female teachers; 53 male and 60 female scholars. Attended 8 male and 11 female teachers, 31 male and 22 female scholars. During the year the school was closed 14 Sundays, commencing in August, on account of the *cholera*, and the vacation protracted under various circumstances. On two Sundays no account of the proceedings of the school was kept on account of the absence of the superintendent. The school was closed on 12 afternoons, on account of communion days, ordinations, or other circumstances which rendered it highly inconvenient for the teachers to attend.

The children of a female orphan asylum are under the patronage of the congregation making 5 classes, but who cannot, as they reside in the country, attend in the afternoon.

IMMANUEL CHURCH SUNDAY SCHOOL SOCIETY, NEWCASTLE, DEL.

Reported May, 1832, 20 teachers and 70 scholars; admitted and readmitted within past year, 3 teachers and 59 scholars; total 22 teachers and 129 scholars. Left school within past year, 9 teachers and 49 scholars; May, 1833, 14 teachers and 80 scholars: showing a decrease of 6 teachers, and an increase of 10 scholars.

At no former period has the school been more prosperous, particularly the female department. There is a Bible class under charge of the Rector. Contributions have been made to the amount of $8 39, principally by the scholars, to aid in purchasing books; they have also made contributions to the Missionary Society. Attached to the school is a library, to which the scholars have access, and the books are eagerly sought after and perused. Twenty-five numbers of the Children's Magazine are distributed monthly among the scholars. At present the schools are taught in the church. This arrangement has been found in many respects inconvenient, so much so that the wardens and vestry of the church have taken into consideration the propriety of erecting a school room, which measure we hope to see early accomplished.

We respectfully bespeak a perusal of the report of the

SUNDAY SCHOOL OF ST. PETER'S CHURCH, PERTH AMBOY, N. J.

It is written evidently with the feeling of one to whom our cause is very dear. When will our male members "come up to the help of those women" who are so zealously engaged in it? When shall their cries for "help" be answered? There ought not to be room for so many complaints as we hear, of the want of male assistance in the important business of Sunday School instruction.

During the last year there has been no alteration in the arrangement, and very little in the state of this school. It is still taught in the academy, under very great disadvantages; the want of a more suitable room to teach in, greatly impedes the progress of our school. Our society, however, is so small, and there appears such an apparent want of sympathy and interest in our cause, that we fear this evil cannot soon be remedied, without pecuniary assistance from those who are friendly to the institution. Surely when the object of our society is considered, and it is remembered that those benefited by it would otherwise have no opportunity of receiving religious instruction, our appeal will not be in vain. The number of scholars now on the roll is 69. During the past year we have lost 3 by death, 18 have left town, and 4 dismissed; but our number has been nearly made up, as we had at the time of our last report 73. Many are taken to church by their teachers, who attend to them during the service. We have still to deplore the great want of teachers, particularly old and more experienced ones. There are 6 connected with the school at present, but not all regular and punctual in attendance—2 of them have been scholars. We have no male teachers excepting 2 who were formerly scholars, and have classes on trial. The system of instruction prescribed by the P. E. S. S. Union is adhered to as strictly as circumstances will admit.

Our library consists of 211 volumes, from 40 to 50 of which have been added during the past year. The teachers and scholars have access to it every Sunday, through the librarian, unless the latter forfeit the privilege by improper conduct. We have no other rewards, except tracts and prayer-books, generally distributed twice a year. There are 33 copies of the Children's Magazine taken in the school. We find this little periodical a most useful auxiliary in the communication of religious knowledge.

Our teachers' meetings are held once a month, at which time the teachers make a report of the state of their respective classes to the superintendent, who opens the meeting generally with prayer and singing: after discussing the business of the society, one of the members reads aloud. During the past year our school has only expended the small sum of $11 37½ cts. furnished by subscription from the congregation to which it belongs. This has by no means furnished a supply of books equal to our wants, but the deficiency has been made up by the kindness of a friend, for whose unwearied goodness and generosity we can never feel sufficiently grateful. Without his aid our school must necessarily have been deprived of one of its greatest advantages; indeed, so inadequate were our means, that I fear we should not have been able to pursue the prescribed mode of teaching without his frequent and timely aid. Ere long I hope the dark clouds which have appeared to be hanging over us will be dispersed, and that with the blessing of God upon our unceasing endeavors, we may be enabled to discharge the important duties of the Sunday School teacher with greater zeal and diligence.

DEATH OF A SUNDAY SCHOOL TEACHER.

We were present when the following resolutions were read at the monthly meeting of the teachers with whom the deceased was numbered, and we solicited a copy, for insertion in the Churchman. The valued, exemplary, pious subject of them, would we are confident, while living, have shrunk from any thing that gave notoriety to his good deeds. He studied to show himself approved unto God. His delight was to do his Master's will, and he cared not for the world's eulogy. But now that he is gone, let a tribute be paid to his worth. Let not the evidence that his fellow-laborers, whom he has left behind, were sensible of his worth, be deemed unnecessary. Let their testimony to the excellence of his character, his untiring devotion, his fervent zeal, his Christian meekness, his unaffected godliness, be recorded, in the hope that all who knew him, and all who may read what is written of him, remembering his triumphant end, may endeavor to live the life of faith and duty he lived, and have the Spirit bearing witness with their spirit, that they shall enter with him into the joy of their Lord.

At a meeting of the male teachers attached to the Sunday School of St. Luke's Church, held at the house of Mr. H. A. Ten Broeck, on Wednesday evening, 4th Sept. 1833; on motion, Mr. Anth. Ten Broeck was called to the chair, and W. H. Townsend appointed secretary.

The object of the meeting being stated, on motion, Messrs. H. I. Seaman and W. H. Beare were appointed a committee to prepare resolutions expressive of the sense of the meeting, in relation to the heavy and afflictive dispensation of an all-wise God, which has brought us together this evening. The following resolutions were unanimously adopted:

Resolved, That we have heard of the death of Daniel D. Mortimer, our late associate teacher and superintendent, with emotions of the most unfeigned sorrow and regret: pious, amiable and intelligent; active, diligent and zealous in the faithful discharge of the duties devolving upon him as a teacher and officer in our Sunday School, it was impossible not to entertain for him feelings of the most perfect respect and affection.

Resolved, That while we bow in humble submission to the will of our heavenly Father, who hath called from the scene of his usefulness our respected and beloved friend; our hearts are filled with emotions of the deepest sorrow—yet is our sorrow soothed and mitigated by the well-founded hope, that his spirit is now at rest in Paradise.

Resolved, That we do hereby most respectfully tender to the family and friends of the late Daniel D. Mortimer, our sincere sympathy and condolence on that mysterious dispensation of a wise and holy Providence, which has deprived them of an affectionate son and brother, and ourselves of a most valued associate and friend.

Resolved, That such of the teachers who may not be invited as pall-bearers, and the scholars, attend his funeral to-morrow afternoon.

Resolved, That the proceedings of this meeting be read at the monthly meeting of teachers on Saturday evening next.

Resolved, That in testimony of our respect for the deceased, we will wear the usual badge of mourning at the funeral of the deceased, and on the four succeeding Sundays.

Resolved, That the proceedings of this meeting be signed by the chairman and secretary, and a copy of the same be forwarded to the family of the deceased.

(Signed,) Anth. Ten Broeck, *Chairman.*

W. H. Townsend, *Secretary.*

THE MINISTRY.

1. Do not trouble your people with controversies: whatsoever does gender strife the apostle commands us to avoid; and much more the strife itself: a controversy is a stone in the mouth of the hearer, who should be fed with bread, and it is a temptation to the preacher, it is a state of temptation; it engages one side in lying, and both in uncertainty and uncharitableness; and after all, it is not food for souls; it is the food of contention, it is a spiritual lawsuit, and it can never be ended; every man is right, and every man is wrong in these things, and no man can tell who is right or who is wrong. For as long as a word can be spoken against a word, and a thing be opposite to a thing; as long as places are hard, and men are ignorant or *knowing but in part;* as long as there is money or pride in the world, and for ever till men willingly confess themselves to be fools and deceived, so long will the saw of contention be drawn from side to side. *That which is not, cannot be numbered*, saith the wise man: no man can reckon upon any truth that is got by contentious learning; and whoever troubles his people with questions, and teaches them to be troublesome, note that man, he loves not peace, or he would fain be called *Rabbi, Rabbi.* Christian religion loves not tricks nor artifices of wonder, but like the natural and amiable simplicity of Jesus, by plain and easy propositions leads us in wise paths to a place where sin and strife shall never enter. What good can come from that which fools begin, and wise men can never end but by silence, and that had been the best way at first, and would have stifled them in the cradle? What have your people to do whether Christ's body be in a sacrament by *consubstantiation*, or *transubstantiation;* whether purgatory be in the centre of the earth or in the air, or any where or nowhere? and who but a madman, would trouble their heads with the entangled links of the fantastic chain of predestination? Teach them to fear God and honor the king, to keep the commandments of God, and the king's command, because of the oath of God; learn them to be sober and temperate, to be just and to pay their debts, to speak well of their neighbors and to think meanly of themselves; teach them charity, and learn them to be zealous of good works. Is it not a shame that the people should be filled with sermons against ceremonies, and declamations against a surplice, and tedious harangues against the poor aëry sign of the cross in baptism? These things teach them to be ignorant; it fills them with wind, and they suck dry nurses; it makes them lazy and useless, troublesome and good for nothing. Can the definition of a Christian be, that a Christian is a man that rails against bishops and the common prayer-book? and yet this is the great labor of our neighbors that are crept in among us: this they call the work of the Lord; and this is the great matter of the desired reformation; in these things they spend their long breath, and about these things they spend earnest prayers, and by these they judge their brother, and for these they revile their superior, and in this doughty cause they think it fit to fight and die. If St. Paul or St. Anthony, St. Basil or St. Ambrose; if any of the primitive confessors or glorious martyrs should awake from within their curtains of darkness, and find men thus striving against government for the interest of disobedience, and laboring for nothings, and preaching all day for shadows and moonshine; and that not a word shall come from them to teach the people humility, not a word of obedience or self-denial; they are never taught to suspect their own judgment, but always to prefer the minister before the public, the presbyter before a bishop, fancy before law, the subject before his prince, a prayer in which men consider not at all, before that which is weighed wisely and considered; and in short, a private spirit before the public, and *Mas John* before the patriarch of Jerusalem: if, I say, St. Paul or St. Ambrose should see such a light, they would not know the meaning of it, nor of what religion the country were, nor from whence they had derived their new nothing of an institution. *The kingdom of* God *consists in wisdom and righteousness, in peace and holiness, in meekness and gentleness, in chastity and purity, in abstinence from evil, and doing good to others;* in these things place your labors, preach these things, and nothing else but such as these; things which promote the public peace and public good; things that can give no offence to the wise and to the virtuous: for these things are profitable to men, and pleasing to God.

2. Let not your sermons and discourses to your people be busy arguings about hard places of Scripture; if you strike a hard against a hard, you may chance to strike fire, or break a man's head; but it never makes a good building; *Philosophiam ad syllabas vocare*, that is to no purpose; your sermons must be for edification, something to make the people better and wiser, *wiser unto salvation*, not wiser to discourse; for if a hard thing get into their heads, I know not what work you will make of it, but they will make nothing of it, or something that is very strange: dress your people unto the imagery of Christ, dress them for their funerals, help them to make their accounts up against the day of judgment. I have known some persons and some families that would religiously educate their children, and bring them up in the Scriptures from their cradle; and they would teach them to tell who was the first man, and who was the oldest, and who was the wisest, and who was the strongest; but I never observed them to ask who was the best, and what things were required to make a man good; the apostles' creed was not the entertainment of their pretty talkings, nor the life of Christ, the story of his bitter passion; and his incomparable sermon on the mount went not into their catechisms. What good can your flocks receive if you discourse well and wisely, whether Jephthah sacrificed his daughter or put her into the retirements of a solitary life; nor how David's numbering the people did differ from Joshua; or whether God took away the life of Moses by the apoplexy or by the kisses of his mouth? If scholars be idly busy in these things in the schools, custom and some other little accidents may help to excuse them: but the time that is spent in your churches and conversation with your people must not be so thrown away: λογος εστω σεμνος, that is your rule; *let your speech be grave* and wise, and useful and holy, and intelligible; something to reform their manners, to correct their evil natures, to amend their foolish customs; *to build them up in a most holy faith.—Jeremy Taylor.*

PRACTICAL.

KEEPING IN MEMORY THE PRINCIPLES OF OUR FAITH.

It is worthy of remark, that, perhaps, there is not a passage in the Bible more fitted to instruct us in what the salvation of Christianity really is, than the expression of the Apostle, that unless we keep the truths of the Gospel in memory, we have believed in vain. The ordinary conception on this subject is, that it is a rescue from hell, with a right of entry and admittance into heaven. And our faith is supposed to be our little deed; a passport of conveyance, upon the examination of which we are carried in the train of our Saviour and our Judge into Paradise; a thing, we fear, apprehended by many to be of no other use than merely to be retained in a sort of secure keeping, that, when found in our possession on the last day, it may then be sustained as our claim to the promised inheritance of glory. Now the apostle tells us, that were it possible to believe the truth without being mindful of the truth, the belief is in vain; in other words, its main use to salvation does not lie in the possession of it then, but in the influence and operation of it now. When placed before the judgment-seat of Christ, it will be known whether we are of the faith: and there is no doubt that this faith will open the gate of heaven's kingdom to all who possess it. But, let it well be understood, that this is not the alone, nor even the most important function of faith. It does not lie in useless reserve on this side of time, till the occasion comes round, when on the other side of time, it will vest us with a right of admittance into heaven. Its main operation is our good here, by the thing which has been believed being also the thing that is remembered. Were its only use to confer a title upon us, it might lie in store like an old charter, forgotten for years, but securing its purpose whenever there is a call for its production. But it has another use beside conferring a title: it confers a character. It does something more than cause the place to be made ready for us: it causes us to be made ready for the place. We believe in vain unless we remember: but it is the habitual advertency of the mind to the great truths of the Gospel—it is the unceasing recurrence of its thoughts to them—it is the practice of ever and anon calling them to consideration, and dwelling upon them from one day and from one hour to another—it is this which appears to stamp upon faith its main efficacy toward salvation. And why? Because salvation lies in deliverance from sin, as well as from punishment—because salvation consists in being introduced into heaven itself—because by salvation there is not merely the prospect of another habitation, but there is the working of another principle; and the way in which the memory must be added to faith, else we have believed in vain, is, that the memory, by calling the truths of the Gospel into the mind's presence, reiterates upon the mind a moral and a sanctifying influence, which would be altogether unfelt if these truths were forgotton. It is because the memory perpetuates the flame which was first lighted by the faith of Christianity—it is because if faith work by love, then the memory is necessary to the alimenting of this holy affection; and if it be of no use of faith to justify the sinner in the sight of God, a no less important use of faith is, that, through a habitual remembrance of the truths that are the objects of it, the sinner is brought under the constant operation of a moral influence, by which he is sanctified and made meet for inheritance.—*Chalmers.*

PRAYER.

Among the solemn duties of a religious character in which the soul of the Christian engages, prayer may be regarded as one of the most tender, affecting and sublime. It is the voice of the offending, but penitent child, ascending to its offended but forgiving Father; it is the humble petition of the helpless, but confiding dependent, to his kind, ready, and Almighty Helper and Benefactor; it is the approach of the renewed creature, through the only Mediator, to his covenant God—that God who made, upholds, and regulates the universe—that God, who amid the immensity, and multiplicity, and glory of his works, does not overlook his humblest worshipper. He hears the slightest breathing of the broken and the contrite heart: and truly it is a moment of unspeakable solemnity, when the fervent, faithful spirit, filled with pressing desires for spiritual benefits, turns to his God, and feels that he is near. Where God is, heaven is—and thus, reader, by prayer, you may live on the border, and breathe the atmosphere of heaven.—*The (Cincinnati) Standard.*

DEVOTIONAL.

THE LORD'S PRAYER.

"The Morning and Evening Sacrifice," is the title of a work which has reached its seventh edition abroad, but has not, as yet, been republished in this country. Prefixed to it are two good practical discourses on the Lord's prayer, from which we offer our readers the following extract:

"III. 'And lead us not into temptation, but deliver us from evil.' In the petition we have already considered, our thoughts and anxieties were chiefly directed toward the failures that have befallen us during what is past of our lives. But, in this last supplication we look forward to the events that may befal us in the days that are to come—we feel, from the weaknesses that have already beset us, that we have little security in our own strength for more perfect obedience than we have hitherto manifested; and we have also learned from our experience of life, that incessant occasions are occurring to us in this world, which may lead us from the way it is our interest to pursue. It is with a view, therefore, to those evils, and the manifold seductions which life presents to us, that we are here taught by our Lord to say, 'And lead us not into temptation.' We are not, however, to suppose, from these words, that we are entitled to ask an entire exemption from the ordinary seductions of the world; for it is the very condition of our nature upon this earth, that it must evince its power by a vigorous resistance to besetting evil; and the virtue which was never tried by temptation, is not entitled to lay claim to the honors of steadfastness. Although, therefore, we have no reason to expect that no allurements to sin shall ever beset us, we are, however, permitted to pray, that nothing which may have a tendency to obstruct our final felicity may befal us—that we may not meet, during our pilgrimage of life, with any of those great temptations which our imperfect nature is not able to overcome—or that, if situations of peculiar trial are ordained for us, we may be furnished with strength commensurate to our situation, and may not ultimately fall before the evil that has overtaken us. No prayer, you will remark, can be more important to be daily offered by a being, whose welfare so evidently depends upon the character of the situation into which he is thrown—who may lose, amid the infelicities of an unfavorable probation, the happiness and honors of an everlasting existence; or who may rise, by steadfastness in the path of duty, to a height of happiness and of glory which our present imaginations are not capable of conceiving.

'For thine,' says our Lord, in concluding his prayer, 'thine is the kingdom, and the power, and the glory, for ever.' Thine is the kingdom; that is, universal nature is under thy control; all that live and think are subjects of thy sway; thou art conducting all things upon principles of goodness; and the design of thy government is, the progress of thy creatures in the things that are excellent. 'Thine also is the power; for thou doest according to thy will in the armies of heaven, and among the inhabitants of the earth; none can stay thy hand from working; and none can say unto thee, What doest thou?' To thy power, therefore, all thine intelligent children, in their desires after perfection, may look with confidence; thou canst make all things work together for their good; and it is only necessary that they should feel the desire of being like thee, that thy power may be exerted in carrying their desires into effect. 'Thine also is the glory, for ever.' All thy works shall praise thee; that kingdom which thou conductest shall be finally established; all intelligent beings shall acknowledge thy dominion; and as thou thyself art good and perfect, goodness and perfection shall also characterize whatever thou hast made; and one great hymn of adoration shall be sung throughout the universe, because thy gracious plans have all issued in happiness. It was in this manner that our Saviour manifested the grandeur of his views, both of the nature of man and of the government of God; and that, as in the beginning of this prayer, he had led us to contemplate the Almighty as the Father of all his creatures, and the merciful Sovereign to whose dominion all things are subject, he has taught us to withdraw from the scene of supplication, under the impression of the same ennobling views.

It becomes us, however, ever to keep in mind, that it matters little how elevated, or how comprehensive, or how pure our petitions be, if this elevation, and comprehensiveness, and purity of thought, are limited to the time in which we are occupied with the act of addressing ourselves to God. Our Saviour most assuredly furnished us with this model of prayer, not merely that we might occasionally raise our thoughts to the elevation of its petitions, but that, being our daily prayer, it might extend its influence to all our thoughts, and become the constant guide of all our views. Let us then accustom ourselves to think habitually of God, as our Father who is in heaven; let us look upon the universe as a glorious temple, which he has consecrated to his worship; let us cheerfully submit ourselves to his government; and let it be our daily endeavor that his will may be done earth as it is done in heaven. Let us also look continually to the blessing of God, for a prosperous issue to our endeavors to obtain a portion of temporal goods; let us be sincerely penitent for all our sins, and ready to forgive those who have offended us. Finally, let us endeavor to avoid all sin during the time that is to come. And may God so guide us, amid the events of this life, that, having fulfilled well our part upon the earth, we may hereafter be associated with those angels of God, who delight always to do his will; and may live for ever in his presence, to whom belong the kingdom, the power, and the glory, for ever. Amen."

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